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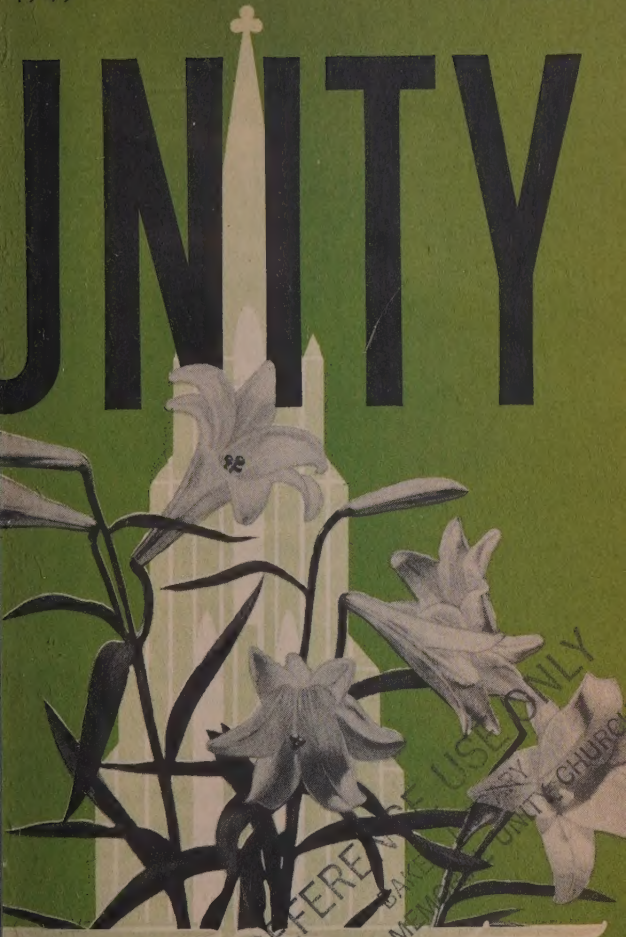

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CHRIST MEMORIAL UNITY CHURCH

Easter

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Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: The Spirit of Christ transfigures my boc with renewing, resurrecting life. I am made whol

Prosperity: The Spirit of Christ is my fulfillmen His presence and power are at work in my lif and I rejoice in abundance!

UNITY

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UNITY

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I Am Resurrected through Christ

from the writings of
CHARLES FILLMORE

EASTER IS THE celebration of the resurrection of Jesus. Its inner meaning and spiritual significance is the awakening and raising to spiritual consciousness of the I AM in man that which has been dead in trespasses and sins and buried in the tomb of materiality.

Jesus took on Himself the "likeness of sinful flesh" and went through all the steps of the overcomer in putting off the old man and putting on the new. Everyone must walk in His steps to find the way to life.

Easter cannot be understood without a clear discernment of the truth that righteousness and life are inseparably related as cause and effect. In the beginning the Bible record states that death entered the world as a result of sin, and this idea is carried all the way through the Book. Everything that is

written must conform to this idea. To read it oth
wise is to "wrest . . . the other scriptures."

Death came into our world through the ignora
use of life, and death can be put out only by a wi
use of life. Death is the result of a wrong conce
tion of life and its use. In the beginning of man's e
periments with the powers of Being he had no co
ception of death. His consciousness was intact a
his unfoldment in wisdom was gradual and order
But his desire to experiment predominated. Sensati
was sweet and enticing; it absorbed so much of h
attention that he forgot wisdom—he "hid" from h
Lord; and the result was separation from his Ede
the divine harmony of the law of spiritual unfol
ment.

In raising the dead there are then two factors
deal with. The idea of the reality of death and th
fear of death have both played destructive roles
the race consciousness, and they must be taken u
and dissolved. The total unreality of death must b
portrayed to the deluded consciousness. The omn
presence and the omnipotence of life are beyond di
pute, and there can be no question that death is
condition set up in human consciousness. God is no
dead; He does not recognize or countenance deat
Neither does man when freed from its delusion.

Man's body will be resurrected from the dea
when man transforms his thinking from the premis
of death to the premise of life. When he casts out o
his mind all thoughts of fear and evil and fills h
mind with thoughts of goodness, unselfish love, an
everlasting life.

Jesus taught that death is to be overcome, an

could not have had in mind a resurrection of dies from graves when He made His declarations. ollow me . . . Leave the dead to bury their own ad."

There has been built up in the race consciousness ego that does not recognize God as the one source knowledge and power. This ego works from its n personal knowledge, and is trying to form a rld of its own within God's world. It is in Scripe designated as the "adversary," sometimes transed "devil." Its only existence is in the man who es it sway in his consciousness. Every man has in degree; and we are all sinners until the true nd as it is in Christ is formed in us.

Jesus Christ came to establish this mind, and He ok on for the time all the limitations of the average an, including the false ego. He had a perception of is mission and of the necessity of a certain crucifion. This crucifixion He prophesied for Himself, sisted upon carrying it out, and rebuked Peter when suggested that it need not be. The "adversary" oes not like to admit that this ego is a bundle of rors that must be wiped out; but this is just what ust occur in everyone who demonstrates the Christ nsciousness. The false ego must be crucified.

Jesus Christ went through this experience for the nefit of all who desire to put on Christ. Not that e shall be wholly relieved of trial or suffering, but at we shall be carried along and finally succeed in tting out of sin, sickness, and death, and into the ngdom of eternal life. We may seem to suffer uring the crucifixion, as did Jesus when the adverse ind was being destroyed. When we know what is

going on, we are not afraid nor concerned about t
outcome. When the follower of Jesus suffers pain,
does not attribute it to a physical origin, but searc
in the consciousness of the "adversary" for the cau
and having found it, he immediately allows it to
crucified, that is, "crossed out."

It is this false ego known as the Adversary th
causes all the trouble in the world. Its selfishness a
greed make men grovel in the mire of materiali
when they might soar in the heavens of spirituali
It is this false ego that causes the body to be sick a
die. The body is "the Lamb [of God] slain from t
foundation of the world" by this adverse mind, whi
Paul calls the "carnal mind." Jesus said it was a l
from the beginning and the father of lies. It faste
its hypnotism upon the nobler aspirations and mak
them commonplace. It betrays into the hands of m
terialism the Christ consciousness and finally me
its own crucifixion. Jesus took on Himself "the lik
ness of sinful flesh," and it was this "likeness" th
was crucified, not Christ, the spiritual mind, n
Jesus, the perfected body, but Judas, the carnal min
the Adversary; Satan, the error ego.

This crucifixion goes on day by day in those wh
are striving to know God. Every time we deny son
selfish thought or habit we crucify the carnal eg
Man's consciousness is a unity and all its experienc
are co-ordinated. When one part suffers, the oth
parts sympathize. Thus the good suffers with the e
in the crucifixion, and error or sin must be whol
eradicated before the body can ascend and rema
in the high mind of God.

The first step in demonstrating over death is

gt the belief entirely out of the mind that it is od-ordained or is of force or effect anywhere in e realm of pure being.

The next step is to live so harmoniously that the hole consciousness will not only be resurrected from belief in death but so vivified and energized with e idea of undying life that it cannot be dissolved separated from its vehicle, the body.

If our thoughts are good they work for good in r life, and if they are bad they are objects of re-mption.

The resurrection is the coming to consciousness the one undying life, love, substance, and intelli-nce, Divine Mind, finding its perfect manifesta-on in man's consciousness. This Truth, having en formed in the conscious thought, works it-lf into manifestation in three steps or "days." The st step is "I am Spirit," the second step is "I am ind," and the third is "I am body." The indwelling AM at the center of the consciousness, and the eat oversoul that inspired Jesus is Christ. The dy is lifted up by a concentrated realization of iritual thought in conscious mind, based upon an derstanding of the great law of undying spiritual tentiality. Jesus said, "Into thy hands I commend y spirit." So we, in stepping out of the tomb of ortality, should always form a unity with the Fa-er and through this establish a sure foundation for e ascension that is to follow.

In the Book of Proverbs Wisdom is represented saying, "All they that hate me love death." It is ving death to fail to recognize it as a result of sin, d it is carrying this love to the extreme to glorify

death as a beautiful friend that supposedly leads into heaven and life eternal or to a higher phase existence. Before one will waken to his need of o coming death he must thoroughly understand tha is something that needs to be overcome. He m know too that the overcoming must begin with cause, that is, sin. By patient daily effort to learn to conform to the righteousness of divine law eter life may be attained.

All the graveyards and tombs will be deser and turned into parks when men and women dec to follow Jesus in the resurrection. This resurrect is not on some great Easter Day; it takes place ery day that the consciousness perceives the mig truth that man does not have to die but can w Jesus go through a transforming process that resu in the redemption of the body. This transformat is the resurrection, and it is a daily casting off of old and putting on of the new. This change goes until the whole man is renewed and he becomes deed a new creature in Christ Jesus. It is in this w we "put on immortality."

We literally "die daily" and are resurrected da The three "days" or steps in mind that bring t consciousness of the indwelling life in the body c be realized in a moment and all the degrees taken a flash of spiritual light when we are seeking G

"For since by man *came* death, by man *came* a the resurrection of the dead. For as in Adam all d so also in Christ shall all be made alive."

In the regeneration, which is symbolically scribed in the experiences of Jesus, the carnal or fa consciousness, which has been generated throu

norant thinking, is eliminated and the I comes into ear understanding of its right relation to God. But e body, the instrument of the soul, has been so ng dominated by the false consciousness that when is taken away it lies for a time in a comatose con- tion, the "sleep" which is commonly called death, d which results in physical disintegration unless e I AM has mastered the foolishness and ignorance carnality and cast it out of its temple before this eep comes over it. (After letting go of some false elief, if it cost a struggle, you will have that sense bodily lassitude and desire to sleep. It is good and e resurrection will follow.)

The teaching of Jesus Christ is that all men shall, rough Him, be made free from sin and be saved to e uttermost, spirit, soul, body. But until this salva- on is attained, there is death. To give men oppor- nity to get the full benefit of salvation, life is nec- ssary, and a body through which to express life is lso necessary. So when man loses his body by death e law of expression works within him toward re- mbodiment, and he takes advantage of the Adam ethod of generation to regain a body.

"Wherefore we faint not; but though our out- ward man is decaying, yet our inward man is renewed ay by day."

"For we know that if the earthly house of our abernacle be dissolved, we have a building from God, a house not made with hands."

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.—ISAIAH

This Light Forever

AN EASTER STORY

ZELIA M. WALTERS

IT SEEMS STRANGE that I, a faithful son of Isra should have heard from the lips of a pagan story of "Israel's light."

I had wandered as far as the city of Alexande had left home trying to escape from that which ways traveled with me—my deformity, and the wo of hate with which it had hedged me in. I had fi become conscious of that withered shoulder and a when I was a child of six. I had wanted to join in game with other children, and Aram, my old brother, had said: "No, you can't. They are t rough; you will get hurt. You see you are not li other boys. You cannot throw or strike or pull. yonder on the bench and watch us."

I obeyed him, for the family rule gave him a thority when my father was absent. I climbed up the bench and watched the other boys run and pu and shout in joy. I looked at my poor withered ar It was like a stick in thickness, and the hand was ju a claw. Then I looked again at the other boys. And began to hate them because they could be in the gar and I could not!

My parents loved me and did their best, but as grew older I came to know the family attitude towa me. My mother guarded me too much and sav me even from the things I might have done. M father would glance at me quickly and avert his ey

I saw the pain in them. "He would be glad if I were not here" was my bitter reflection. Aram and sisters indulged me as a spoiled, ill-natured infant who would never grow up. They teased me sometimes and I retaliated by means of small acts of spite. I grew to man's estate I saw Aram wed; then one after the other my three sisters married and went to their husbands' homes. No maiden would ever give her love to me. I hated my sisters and brother because they had what I could never have, a happy life in a home blessed by the God of Israel. I tremble to write the words, but I think I hated God. By what caprice of vengeance had He doomed me to a life of torment while He gave good gifts to others!

So I decided to wander to distant lands. Better the neglect and scorn of strangers than this pity that surrounded me.

But jostled by men of every race and every clime, I was troubled with misgivings this day in the crowded city streets. What would I do when my money was gone? I had no trade or skill by which I could earn a living. I had never made a friend since I left home. I had spent my money carelessly, for I had not been trained to use it wisely. That morning I had looked in my secret purse and found but one gold coin left. After that what? Beggary? Starvation? Death in the sea?

Then I came to the edge of a crowd packed so closely it blocked the street. They were listening to a man in their midst. As I stopped someone shouted, "Come and up on the wall so that all may hear." There was a pause, and then a man was hoisted to the wall, and we all gazed upon him. He was a young Greek

and looked like one who had known adventure.

"I tell you I saw it with my own eyes. I wa more than an arm's length from the man."

But questions came from the crowd—"wh "When?" "Where?" "What?" Again some sen person called, "Begin at the beginning, sir, so tha may hear the whole story."

The Greek began: "It was when I had journ to Jerusalem. There was such a stir that day in streets as I had never seen, and men were hurr toward one of the gates. As they hurried past heard one and another say, 'Jesus of Nazaret coming into the city.' So I thought it must be a sol hero who was coming back to his home, and I along with the crowd. Outside the gate ano crowd was coming toward us, and presently t was no going forward. But I am strong and agi had learned to manage in crowds. I got through. came very close to the man they had come out to At first I was disappointed. This was no soldier h He was just an ordinary man walking slowly bec of the crowd and talking in a clear voice. Then raised His head and looked at me. They said He the son of a god. I believed them, there was a l of such power and kindness in His eyes. I cannot you what it was.

"But listen to what He did. There was a cry c ing through the crowd, 'Jesus, Messiah, Son David, have mercy upon me!' It came over and o The Man stopped. 'Bring him to me,' He said. So way a path was opened in that throng, and a bl man came alone, hurrying, stumbling, falling aga people. But he didn't fall against Jesus. He stop

hen he came into the small clear space, and again cried, 'Have mercy on me.' 'What do you want Me do for you?' said Jesus. 'O Lord, that I might receive my sight!' 'According to your faith be it done to you,' said Jesus. And hear me, Alexandrians who think you have all the marvels of the world gathered here, that blind man opened his eyes and began crying, 'I see! I see!' Then he fell at Jesus' feet, pouring out his thanksgiving until Jesus touched his head and said, 'Go your way in peace.'

"I had to leave Jerusalem the next day. But in that brief time—the things I heard about that man Jesus! They said He had even raised the dead to life. The day was filled with the business of my journey, and I did not see Him again. But I talked with one man who said that he himself had been healed of a withered arm by the word of Jesus. He showed me the arm, strong like the other, and said it had been withered since he was a child."

Questions poured from the crowd. There were scoffers who said the stories were just the wild rumors that gather about a popular leader. The Greek said he had seen a blind man given his sight? But perhaps the man wasn't really blind! Perhaps it was a trick, and planned to give fame to the leader. People of sense were not fooled by such things.

But I, a son of Israel, I did not join the scoffers. That word messiah on the lips of the pagan shook me to my depths. I remembered the devout men who had come to our home to talk with my father. They used to say: "Surely the time is at hand. We need the Messiah now to lead the chosen people back to righteousness and freedom." I recalled too how they

would tell of some of the signs foretold by
prophets that were coming to pass in their day. A
if a man could open the eyes of the blind——! T
Greek had said he stood an arm's length away wh
the thing was done. He could not be mistaken a
he was not lying. The stamp of truth was on w
he had said. If I had needed anything to make
decide—he had told of a man with a withered ar

I turned my face to Jerusalem that very mome
I found a company that would start out the n
morning, and I paid my way with them.

My money was gone before I reached the c
and I made the last miles of the journey on foo
stopped and helped a farmer get his ground rea
for the spring planting to pay for the food I need
to sustain me.

It was the afternoon of the Sabbath when
neared the walls of the city. I had forgotten th
was the Sabbath, so long had I neglected it in pag
cities. But since I had already walked more than
Sabbath day's journey I now sat down in the sha
to wait for sunset. I would not go into my hor
breaking the law that my parents observed so ca
fully. Was I dreaming or did I hear someone say t
name of Jesus with weeping? I sat up quickly ar
looked about. But no one was near me. It must ha
been a dream. But I did not sleep again, and as soo
as the sun had dropped out of sight I entered th
gate. Every stone was familiar to me as I made m
way to my home, which stood serene within its wa

I knocked at the gate. The porter who came w
the one that I knew. He looked at me and opened th
gate wide, greeting me by name. I went into th

ise. My mother reclined on a couch; my father od looking from a window. My welcome was more n I deserved, but it was what I had dared to am. When they were done with greeting me and ing about my welfare I could not help noticing air of heaviness. My mother, leaning back on cushions, sighed deeply; my father's face sank lines of sadness. But I would speak my good news.

"I've come to seek the Healer. He can heal such me. I heard about Him in a far land. Do you know ere in Jerusalem He dwells?"

My mother clasped me in her arms and broke into s.

"My son, my son!" cried my father in a voice anguish. "You are too late. The Healer is dead."

"Dead! Then it was all a lie!"

"No, no. He did heal such as you. Aye, I saw m raise a dead man to life. Twice I walked with m and His disciples over the countryside while He ght about God. He spoke the truth. He was the th."

"But how could He die if He raised the dead to e?"

"That I cannot understand. There is something re that we do not know. I am praying God to open r eyes so that we may see."

"Then all hope is gone." My despair was the eper because during the weeks of the journey I d walked in hope.

"No. God will not leave us helpless in the midst evil. I heard Jesus say that God is love. Love does t reach out a hand of help and then withdraw it. I ard Him say another word too, but I dare not even

repeat it now. I think even Peter and John have f gotten that He spoke of His return."

"Return! When He is dead?"

"I tell you I saw Him raise the dead to life. I told us we need never die. What if we have be mistaken? What if there is no death, only a departu —and then there can be a return."

"Johanan, why deceive yourself?" said r mother. "Do not give our son false hopes. The M ter is dead."

My parents told me the story of the Maste death, of the plotting of the priests, the false tes mony, and the judgment of the Romans. My moth wept anew when my father told of seeing Jesus the cross and of waiting until the soldiers took dov the body and carried it away.

"He lies in a tomb in the garden of a frien Joseph of Arimathea. They placed a seal on t tomb. Do they think they can hold Him there said my father.

They talked of nothing but the Master. As t shadows filled the room a servant lighted lamps. T servants' faces were sad. I remembered the weepir in the shadow of the wall that afternoon: But if a the people loved Him why were there none to defen Him when He was falsely accused?

"If only you had come a few days earlier w should have sought Him out, and you would ha been healed," said my mother, weeping afresh.

But my mind was probing that statement. If Jesu brought that precious gift of healing to the worl how could it all be wiped out at the whim of plottin priests and tyrannical Roman rulers?

In my own bed again that night I could not find ɔfort. I turned about and watched the stars ɔugh the window. Where did the spirits of men ɔwhen they left the body? Where was Jesus, the ɡt of Israel, now? I heard the cocks crowing be-ɔe I could see any sign of dawn. At length, unable ɔtay in bed any longer, I rose and moved quietly ɔugh the house and out through the courtyard to h street. There was a hush over the dark city as if ɔvere waiting for some great event. But perhaps ɪt is a thought that came to me later.

Then I heard someone coming along the street. I lw back into the gateway. A group of women ɔsed me, speaking in hushed voices.

"Who will roll the stone away for us?" I heard ɔe say.

A thrill passed through me. I stepped out to ɨlow them. I was not a whole man, but I had a ɡɔd right arm. I could do something about moving a ɔone. Could they mean from a tomb?

I stayed far enough from them so that they would ɔ: notice me and be alarmed.

As we were going up a hill a light shone out ɾough the trees beyond us. It was not a harsh light, lie fire or lightning, but a gentle radiance as of thousands of candles. The trees stood out black ainst it, and it continued to glow against the sky. Ten there were cries of terror, and some men came ɾshing down the hill. I did not know until afterward tɨt they were the guards the priests had set. They ɾver saw us at all as they ran, crowding into each ɔher. The women waited until it was quiet, and I v.ited behind them. The light was fading now, and

the first trace of dawn was in the sky. Murmu
softly words I could not hear, the women went on
the hill.

There was no one to forbid us entrance to
garden. The discarded cloaks and weapons of
soldiers were scattered about.

Waiting in the shadow of the trees, I could
the tomb plainly. There was no stone at the entra

"The stone is rolled away," cried one of
women.

Then a voice within the tomb cried: "He is
here. They have taken Him away. Where have t
laid Him?"

Then there was silence, though I strained my e
to hear what they would say next. A wild unform
hope was stirring in my heart. Then the women w
coming toward me, hurrying.

"He said Jesus is not here, He is risen. We m
go tell the disciples. What does this mean? Reme
ber He talked about rising again, but we did
heed Him."

They were gone down the hill beyond my he
ing. No, there was one who had stayed behind
saw her like a shadow near the tomb. She was bow
down weeping bitterly. "Why," I thought, "has
she heard that He is risen?"

Then a man approached along the garden pa
Some said afterward that He had moved in a bla
of light. It was not so I saw Him that morning. I
appeared just an ordinary man out early in the g
den. I moved nearer, lest the weeping woman
frightened. She looked up and saw the Man.

"Why are you weeping?" He said.

"Sir, tell me where you have laid Him, and I will ke Him away."

"Mary!" said the Man, in tone of indescribable nderness.

"Master!" she cried, and fell at His feet, holding em as if she would not let Him go from her sight.

"Cease clinging to me," said the voice of love. Go to my brothers and tell them, 'I am ascending to y Father and yours, to my God and yours.' "

"I go, Lord," she said, her voice thrilling with gerness.

As she ran past I saw the beautiful face of Mary agdalene illuminated with joy in a service for her sen Lord.

The Master walked on down the path, to pass here I stood in the shadow. He looked upon me. I oked on His face, and seeing Him thus face to face, saw that the light was there in His eyes. Once you w that you could never forget it.

I spoke no word. I forgot my needs and desires. worshiped in silence, for here was Israel's light, e light of the world that would shine forever!

He was gone. I do not know whether He went own the path. When I rose from my knees the day-ght was fully come, and there was no one in the rden. I looked into the empty tomb. I saw the ave clothes lying there, and I stood for a time be-re the marvel of the ages.

I heard the voices of men approaching, and I ent out of the garden another way. I had no wish talk to anyone just then.

As I passed under a tree I lifted my *left* hand to ush aside a branch that brushed me.

They Made
A Contract with God

Reprinted from Guideposts

LOWELL FILLMORE

MY MEMORY carries me back to the time wh I was a little boy living with my moth father, little brother, and grandmother a house out on Wabash Avenue in Kansas Ci Missouri. I did not realize then that my mothe health was in a very critical condition. I knew th my father was lame and wore one boot that had lift some four or five inches high fastened to the so because I used to put it on and hobble around ju for fun. I knew that mother did not do much of t housework and that my grandmother helped ta care of us boys and did the cooking. I have been to since that my mother was in the advanced stages tuberculosis and that the doctors had given her or a few months to live.

Mother seemed always cheerful and helpful b there came a time when she seemed to grow mo cheerful. People from the neighborhood began co ing in to see her. She explained to me that she w praying for them. I remember one old gentlema who lived across the street, came several times usi his crutches. Then one day I heard mother tell him lay down his crutches and walk across the room. H said he couldn't do it, but she insisted that he ahead and try it. He did try, and walked without h

tches, but it was difficult, for I heard his joints
o. This man was soon healed as were many others
o came in for mother's help.

One day a salesman with a grip full of picture
mes called and spread his wares out on the floor
show mother the beautiful samples of gilded pic-
e frames, and I, a little boy of five or six, came
to see what he was doing. The man said to mother:
have a little boy about the size of yours, but he
l never see again." Mother asked if they had ever
yed for the little fellow, and when he said "No,"
suggested that she visit the boy, and try to help
n. The salesman was quite willing. I remember her
ing me that the second time she went to see the
le boy he came to the door and let her in himself.
s sight had improved enough for that. Later he was
npletely healed. He is still living in Kansas City.

Later mother started writing children's stories
d with the help of my father began a little maga-
e for children, which she called *Wee Wisdom.*
rough it she taught the little ones to pray for
ling and for everything that would make them
ter children. *Wee Wisdom* now reaches about a
llion children.

It was not until later that I understood what
d happened to change mother from a sickly person
one who was well and strong and able to help
ers. It seems that she had been the youngest mem-
r of a large family that lived in a little town in
io, and they were all devout church members. She
d always been very religious but had believed that
e inherited tuberculosis from her earthly par-
s, because several members of her family had

succumbed to this disease. She thought that it
God's Will for her to be resigned.

She and father attended a course of lectu
given by an out-of-town speaker. This lectu
brought out the idea that God is a loving Father
that it is not His Will that His children be sick
suffer. It became clear to her then that if God
in truth her Father, she did not need to inherit
ease from her earthly parents. She then remembe
that Jesus had said: *"Call no man your father u
the earth: for one is your Father, even He who i
heaven." (Matt. 23:9)* Thus a new hope and fa
were inspired in her heart and she, being very
cere in her belief in prayer, began giving thanks
her loving Father for her heritage of health.
realized that she could not possibly have inheri
tuberculosis from Him. This filled her with such
spirit of enthusiasm and understanding of God's
and love that she daily grew stronger. Although
of her lungs was supposed to have been utterly u
less when the doctor examined her, she no lon
worried about that condition. She lived happily
more than fifty years after that experience.

My father, Charles Fillmore, had not been p
ticularly religious but he was a very practical m
At the time of mother's healing he was in the r
estate business in Kansas City. The very fact t
mother had discovered a religion that was practi
for daily use attracted his attention. He began
study the Bible and other religious writings, a
attended lectures on metaphysics. He spent a gr
deal of time in prayer and silent meditation, a
many things were revealed to him. By patient pra

meditation he was able to fill out and lengthen withered leg, which had not grown since he was lve years of age, so that he was able to wear an inary shoe on that foot, and he no longer needed arry a cane. The leg trouble had begun with what at first diagnosed as rheumatism and which grad- y developed into tuberculosis of the hip. His lth was now improved and he overcame a ca- hal condition that had been a handicap to him e childhood. He was aware of the presence of d with him as he worked and he decided to give up real estate business and give full time to God's k. He and my mother wrote out a covenant be- en themselves and God in which they agreed that y would devote themselves and all they possessed ever expected to possess to God's work, and ac- t in return His love and backing.

Before *Wee Wisdom* was started, father began ting articles and publishing a magazine in order t he might help others to benefit by practical yer as he was being helped. A group of devout kers known as the Society of Silent Unity was anized for the purpose of united prayers.

Because mother and father believed that God the healing work, it was impossible for them to a price on it, and they decided to give their yers free of charge to all who asked and to accept e offerings for their service, and they gave whether h requests were accompanied by offerings or not. e prayer and educational work begun by them has ce encircled the globe and although my father and ther are no longer with us in the flesh, the move- nt that they started is growing rapidly and is help-

ing millions of persons all over the world.

This work is known as Unity and is describ as practical Christianity. My father and mother ne claimed to teach anything new. They simply appli the truths taught in the Bible, especially the tea ings of Jesus, in a very practical way. Father a mother believed that teachers are necessary only help the student find his inner Christ so that "t Spirit of Truth can reveal all Truth to him." *"G is no respecter of persons" (Acts 10:34)* and ea follower of Christ must ultimately find the truth God within himself.

Meditation on Peace

Ruth Inscho

Make me a channel of Thy peace, O Lord;
I am but one in a vast multitude
Who seek a share in Thy great world plan.
"Peace I leave with you, my peace I give unto you"
Thy words, O Lord; Thy dear desire for us!—
"Not as the world giveth, give I unto you.
Let not your heart be troubled, neither let
It be afraid." O heart, so slow to learn,
Do you not see you are not ready yet
To think of world fellowship and peace?
First you must seek a cleansing of yourself
Of your small hates and petty jealousies;
Be filled with peace yourself before you can
Communicate it to your fellow man.

"Thou Wilt Light My Candle"

KATHLEEN W. WELCH

VISITING AT the home of a friend the other day, I was struck by a comment that my friend made in the course of our conversation about another woman. "When she entered a room," my friend said, "it was as if a candle had been lighted."

The comment brought to my mind the foregoing words from the 18th Psalm, "Thou wilt light my candle," and the words of Jesus: "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

It would indeed be wonderful if we could all be like the woman who lighted up the atmosphere of a room by her presence. Most of us however have not as yet reached this high state of consciousness, but there is no reason why we cannot do so. Not so long before our conversation the woman spoken of had been overwhelmed by troubles. She had had to work out of them from a great confusion of thought and had had to make some difficult decisions. But her troubles had only forced her to turn more completely to divine love and wisdom for guidance, and she had come out of them strengthened, inspired and glowing with that inner light which had been so noticeable to her friend.

The introduction to the 18th Psalm states that David "spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul." The

first words of this triumphant song are "I will lo
Thee, O Jehovah, my strength." David had be
through many trials and sufferings, fleeing fro
Saul in fear of his life, and brought almost to t
point of starvation. But he had a deep, abiding fai
in the love and power of his Lord, and he believed
praising Him and showing his appreciation of God
loving care. We all know how David's faith was r
warded and how he rose from the state of a low
shepherd boy to become a rich and powerful king.

This psalm is filled with his expressions of grat
tude for delivery from hardships.

"He sent from on high, he took me;
He drew me out of many waters. . . .
"Thou hast also given me the shield of thy salvatio
And thy right hand hath holden me up,
And thy gentleness hath made me great."

What beautiful words these are and how they sho
David's love and understanding of his Lord!

Today some of us become temporarily submerge
in "many waters"—deep waters of grief, murky w
ters of confused thought and conflicting emotion
stagnant waters of fear. We need David's faith an
absolute assurance that our Lord is right beside u
waiting to free us from our "enemies." Most of u
today are not in actual danger from physical enemie
but we are in very real danger from mental en
mies. Our fears, anxieties, unruly emotions, resen
ments, greed, and pride are some of these enemie
Uncertainty, confusion, procrastination, indifferenc
are some of the more subtle ones. These are all pa
of the darkness in which it is difficult for the candle t
shine successfully. Fortunately for us however we d

t have to overcome all these enemies by our own rsonal efforts. "For Jehovah your God is he that eth with you, to fight for you against your enemies, save you." He will light your candle. A sincere sire to be freed from the bondage of these negaons and a willingness to co-operate with the Deverer is all that is needed from us.

The Quakers have a saying that goes, "It is better light a candle than it is to curse the darkness." ow many people waste precious time "cursing the rkness," while all the time the light, the Christ, is ght beside them and within, waiting to illumine the rkness; yes, desiring with a great love to illumine for just that is His great plan and purpose. "I am e light of the world: he that followeth me shall t walk in the darkness, but shall have the light of fe." There were times when David cursed the darkess, but they were not long. Always he realized at he had been wasting time when he did this, and e was deeply ashamed and repentant. His psalms eautifully illustrate his emergence from the darkess of his troubles into the light of his beloved ord's presence. After every trial he returned, rengthened and wiser, to praise the Lord.

He will light your candle. Today do you need ore patience and love? Are you swamped by the uties and cares of a home? He will light your candle f patience; He will illumine your heart with the ve that never fails. In moments of irritation and npatience He will calm your heart with a realization f His presence and He will send you thoughts of eace and love. This light will shine in the tense oment, the surcharged atmosphere, dispelling the

darkness. Recognize the light, love it, let it shin through you, and all will be well.

He will light your candle. Do you have a difficu decision to make today? Do you feel the need c greater wisdom? He will light your candle of di cernment. He will say to you, "This is the way, wal ye in it." A mortal's decisions are frequently wron human wisdom very fallible; but the wisdom of th Lord does not fail. Reach out for the light of th wisdom to shine through you upon the difficult si uation. "The crooked shall become straight," th snarls will be untangled. Let go, and let God guid you. His light never fails!

He will light your candle. Are you immersed i pain or illness? Are you fatigued to the point of ex haustion? He will light your candle of infinite, ra diant life. This life flows through you as perfect ad justment, perfect circulation, perfect action, perfec freedom. "I am Jehovah that healeth thee." All heal ing power comes from the light of Christ; it is eve awaiting your recognition. "The joy of Jehovah i your strength." It has been said that all pain is re sistance of some sort. Let the light shine throug you to dissolve the resistance. If you are not aware o resisting anything, then ask God to change in you consciousness that which needs to be changed. Dee in the subconscious mind something will take place "The truth shall make you free." For the feeling o fatigue remember the words "My presence shall g *with thee,* and I will give thee rest" and "Under neath are the everlasting arms." Fatigue is very ofte caused by our trying to live in the past and in th future as well as in the present. There is a saying

'She was tired 'way into tomorrow." How true this s of many of us! Jesus, "the light of the world," ived calmly in His day. "Take . . . no thought for he morrow," He said—no anxious thought, that is. t is necessary to plan ahead, but it is the anxious, urried, confused thinking that tires us. Relax and et the light shine through tired nerves and muscles nd thoughts! "When he giveth quietness, who then an condemn?" "In quietness and in confidence shall e your strength." Have faith that the light will hine into the future, then the strength of that light will be sufficient for the day and you will be rested and feel that all is well.

He will light your candle. Are you conscious of ack or limitation? Do you have trouble in these imes of high prices in making both ends meet? Are you afraid that you cannot meet those payments? Relax and let the light of abundance and prosperity shine through you. There can be no lack where God is present. All that is needed on your part is persistent belief and recognition. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Even in times of exile and near starvation, David was a potential king, wealthy, powerful. Because he praised his Lord and gave thanks even in the troubled times, he was led out of the darkness into the light. The time when lack, whatever it may be, seems most pressing is the time to praise God for His many blessings. Thank Him that your need is already met; have faith that it is awaiting only your gratitude in order to be made visible and brought into your experience. A song of gratitude in your heart is the highest possible proof of faith, the

faith that works! "Thou shalt also decree a thing and it shall be established unto thee." Firmly maintain that all good is yours, because the Father of all good created you and sustains you. Firmly deny that anything can obstruct or hinder the manifestation of good in your life. Give thanks that the good is there now. "According to your faith be it done unto you." Nothing makes the light of your candle glow so brightly as gratitude and praise.

He will light your candle. Are you sensitive and touchy? Do you find some people "difficult"? Are you fearful of meeting new people? Have you an inferiority complex? If so, it means that you are living and identifying yourself too closely with the little personal self. God will light your candle of perception, and you will see and understand how wonderful you are. You will know that the little personal self means nothing, indeed it is the cause of all your troubles; but you will know that man is spirit, created spirit, created spirit in the beginning. "If he [man] have found his center," says Emerson in his essay on the oversoul, "the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstance. . . . The simplest person who in his integrity worships God, becomes God . . . How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! . . . He is sure that his welfare is dear to the heart of being. . . . He believes that he cannot escape from his good." The real man is a grand, simple soul. The Christ presence within you recognizes the same presence in others. You refuse to deal with

anything less; you refuse to express anything less. As a result all feeling of inferiority is dissolved, all destructive criticism, all enmity, all resentment. Your candle has been lighted, and you are free from all inhibitions and uncertainties.

He will light your candle. Are you afraid of people, or circumstances, of things? Are you afraid of yourself? Are you afraid of the past, the present, the future? He will light your candle of freedom. The answer to fear is love and faith. "Perfect love casteth out fear." There can be no fear and nothing to fear where the light is present. It has been said that fear and worry are insults to God. They certainly point to forgetfulness of God's presence and power. To give way to them is saying in effect: "Well, God may be powerful in some ways, but in this case He is not able to help. He is powerless, unable to help me." Such a thing is impossible of course. The only reason that help has not been manifested in such a case is that God has not been recognized positively and affirmatively as fully present and perfectly able to handle any problem. A light never fails to dispel darkness, and your problem is just a darkness, temporary darkness, a temporary failure to see the truth in a situation. "Fear not, for I am with thee."

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding."
"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?"

Only the good is real in the past, the present, and the future, for only the good is the creation of God. All

else is misconception, ignorance. Let the light shin in the conscious and the subconscious mind to dispe all the shadows. Then indeed will your candle b lighted and you will "let your light shine before men that they may see your good works, and glorify you Father who is in heaven."

Dear Father, the light of my soul, shine throug every part of my being; dissolve all the darkness o ignorance. Change that in my consciousness whic needs to be changed so that I may shine with brighter light. Illumine all dimness of my visio with Thy light of Truth. May the warm glow o Thy shining be felt by those with whom I come i contact, turning them to Thee, in the name of Jesu Christ. Amen.

Take Time to Pray

Hazel Thomas Wright

At night we pray for peaceful sleep
And ask our Lord His watch to keep;
But with the coming of the day
How many take the time to pray?
To breathe a heartfelt, thankful prayer
To God, for all His tender care
That brought us safely through the night
With newborn strength to greet the bright
New dawning; and to thank Him too
For loving guidance all day through.
Birds sing His praise at break of day;
Can we do less? Take time to pray!

Ye Shall Know the Truth

R. H. GRENVILLE

YE SHALL KNOW the truth, and the truth shall make you free"—a simple, familiar statement of the Master, yet when we come to think of it, one that should have special meaning for all who profess to be Truth students.

The multitude to whom Jesus originally addressed these words was comprised mainly of Jews, some of them openly hostile to His teaching. They were thinking of freedom in its narrowest sense. Jesus was thinking of it in the sense of spiritual freedom. Written in the faces upturned to Him that day, how many and varied must have been the signs of bondage that He saw! Even as the people haughtily questioned Him, how many slaves must have stood revealed to His discerning, compassionate gaze! There were persons in bondage to pain and grief, persons held fast by the chains of lust and avarice, persons whose souls were bowed beneath the yoke of materiality, to whom fear had become a dread, invisible taskmaster.

The freedom that God offers us through His Son is so much more than the mere right to live our own life. It is not merely freedom from personal domination but the power to live abundantly in the full scope of Spirit.

God's freedom is not partial but complete. It is freedom from worry. Think of what this alone can mean to the world's harassed millions. Worry is one

of the most insidious of all forms of bondage and or to which the highest men in the land often fall th readiest prey. When we worry we are in bondag The cause of our worry may be simple or comple It may be the problem of finding a home, paying bill, cooking a satisfactory meal. It may be connecte with our fears for a loved one or with anxiety abou business matters.

"Ye shall know the truth, and the truth sha make you free" from worry!

Perhaps some form of limitation is the cause o our bondage, a lack of something, of love perhaps We may be lonely or feel ourselves shut out and un appreciated in a vast world busy with its own affairs Or we may feel ourselves in bondage to the clock an the calendar, perpetually rushed and harassed by th demands made upon us. Perhaps the limitation is o a more tangible nature. We find it hard to secure th necessities of life, or having the necessities, we seem to be held down to a rigid austerity level, with non of those things "added" which make life so rich an experience for others.

"Ye shall know the truth, and the truth shal make you free" from limitation and lack.

Perhaps our bondage is a physical one, due to some inharmonious condition in our body. Pain and weakness may have enslaved us, yet here again the vibrant words of Jesus ring out with thrilling assur ance: "Ye shall know the truth, and the truth shal make you free" from all inharmonies of mind and body!

One might go on indefinitely, running down a long list of human problems, but this is hardly neces

ary. What Jesus meant when He made this statement —and what I am sure He means now, as I write these words—is that those who know the Truth will have an efficient, blessed, joyous existence. They will enter more fully into their inheritance as children of God and follow more closely Jesus' own happy example.

Spiritual freedom is complete freedom, freedom from whatever hinders or hampers the full and harmonious expression of the Father in us. So long as we are not expressing easily, naturally, and fully the abundant life so clearly promised us in the teachings of Jesus, we cannot yet be said to know the Truth.

What is the Truth we are required to know, and how do we know it? Knowledge of the Truth does not necessarily mean a scholarly grasp of sacred things. The Pharisees had this, yet they were among those to whom Jesus said, "Ye shall know the truth." Those who have assiduously pursued the intellectual study of Truth know that little satisfaction is to be obtained from such study. This then cannot be the kind of "knowing" that Jesus meant.

Since His words were invariably keyed to the understanding of simple, everyday men and women, it is natural that we should expect Him to give a simple, everyday example. In ordinary life, what do we mean when we say that we know something, for instance, that we know how to read? We mean that we can do it. If someone comes along and finds us trying to mend a leak in the plumbing and exclaims: "Oh, I know plumbing!" we expect him to help us mend the leak.

When Jesus said, "Ye shall know the truth," I

believe it was this kind of "knowing" which He ha
in mind. At the time of his persecution of the Chri
tians Paul was a great scholar and student of th
Hebrew scriptures. But it was not until he receive
spiritual quickening that the Truth became activ
in him.

The reading of Truth literature and attendanc
at classes and lectures is a good and necessary step i
our unfoldment, but it may be compared to the sow
ing of seed. Until we bring the lessons we hav
learned from the book or the class or the lecture int
active use in our everyday life, the seed remains do
mant. We should never expect any flowers if on r
turning home from the store we slipped our seed
into a handy drawer and forgot about them. It
true that we have them, but they are potentially our
If we never plant them or if, having planted them
we fail to give them the necessary care and attentio
we shall not have any flowers for all that the seed
are ours!

Studying Truth is like buying seeds. Practicing
knowing Truth is equivalent to planting and carin
for seeds until the harvest is ours.

Finally, what is the Truth that we must know i
we wish to achieve spiritual fredom? To some peo
ple the idea suggested is a formidable one, implyin
the need of deep spiritual insight and a store of pro
found metaphysical knowledge. It should not sug
gest this to anyone, for all Jesus' teachings were sim
ple. Had He intended them for a select, intellectua
group, He would never have walked and talke
among the so-called common people. Yet all H
teachings were directed toward them; all His para

bs were worded at the level of their understanding. Then it is logical that the Truth that we are required to know must be very clearly and simply stated in Jesus' teaching—and it is. We are almost universally familiar with the Golden Rule. It is one of the broad- er facets of the sparkling white gem of Truth. To know God as our Father and all men as our brothers, to know the willingness of Spirit to provide "all things whatsoever," to know that "the kingdom of God is within," these are all facets of the same bright jewel. When we know these things clearly enough and deeply enough to react to them in every situation we shall find ourselves lifted out of material bondage and established in the Promised Land of victorious living.

"We set forth one idea as basically important . . . that 'there is but one Presence and one Power in the universe, the presence and power of God, the good omnipotent.' The student should spend days, weeks, months, yes, even years, in schooling his mind to this realization and in training his feelings to respond to this all-important premise, which is to become the basis of all his future calculations."

In *Lessons in Truth* H. Emilie Cady says: "The ultimate aim of every soul should be to come into the consciousness of an indwelling God, and then, in all external matters, to affirm deliverance through and by this divine One."

In other words, these writers are reiterating the command of Jesus "Seek ye first his kingdom, and his righteousness; and all these things shall be added." The kingdom we are to seek is the inner kingdom of spiritual consciousness.

You Can Use Atomic Energy Now

CLIFFORD W. FITTON

A FORMER MEMBER of Congress jokingly ma the statement that radioactive elements mig be used to "transmute" the human spec into ideal forms, so that the atomic energy comm sion could make all women glamour girls.

While being facetious, the person neverthel touched upon a great truth of life, namely th people can be changed by means of an energy that just as "atomic" as that used in destructive bombs.

This energy is thought. We know that thoug is a form of energy and we may truly think of it being atomic in its dynamism. We know that we c release the power of this mighty force of thoug into our own life. In Proverbs we read, "As he [ma thinketh within himself, so is he." Each of us is u consciously forming with his thoughts of today t body and life he will have tomorrow. Each m creates his own future by the daily thoughts th he permits to flow through his mind. These thoug can be sluggish, lazy, indifferent, or they can be e ploded by the will into warm, pulsating vigoro power, like the physical atom split to release terrific energy.

Consider the inventor of the airplane. First had to have in his mind the idea of a flying machir Many men had the desire to fly, but only a fe actually changed their thought into concrete tainment. Next the inventor put his idea down on

ce of paper to crystallize his thought. Then he de a small model of the machine that he first had own only in his mind. From there it was a comatively easy step to clothe the idea with outward m.

Note in this example the three main steps that the ventor followed and that must be followed in the ation of anything you desire. First you get the ea, which in reality is creative Spirit knocking at e door of your consciousness. Next you put the ea down on paper, if practical, in order more sily to visualize it. Then you begin to fashion outrdly the thing desired. That these steps are imrtant has been proved over and over by many ople. They apply not only to inventions but to the gible expression of everything you may ever want. Of course persons experienced in this creative process ay often skip the step of putting the idea on paper d proceed immediately to externalizing it. You ll remember that Jesus, when healing a person, ten gave him something to do. "Take up thy bed, d walk," He said to one man. "Go, wash in the ol of Siloam," He said to another. It helps to ve some physical expression of the thing desired, a step along the way.

We must always remember that the source of all od is in creative Spirit. "Seek ye first his kingdom, d his righteousness." Creative Spirit comes to anye when it is needed, but when it comes we must ed it. "Ask, and it shall be given you." It needs ly our acceptance. There are many people in the rld today who believe that atomic energy is someing entirely new, but creative Spirit has been the

source of unlimited energy ever since the beginni of time.

Would you like to try this method to see if it practicable? You might do what a friend of mi did not so long ago. He made a written record of t kind of life he wanted. It looked like this:

1. I want a strong, healthy body.

2. I want a job in advertising work, with adequate income.

3. I want a happy family in a home of my ow

He did not ask too much at first, for he knew h consciousness was not big enough to accept an ov whelming flow of good things. He was in indiffere health, working at a poorly paid job, and living upset family life before he drew up the plan of h desire. He was advised to make small plans at fir modest improvements, which could be increas gradually as his confidence in the power of creati Spirit increased.

In less than a year he had attained everyone his three objectives. Note that he first had the id of what he wanted clearly in mind. Next he put th idea on paper. Then he concentrated upon his o jectives. The trick is to keep one's objectives firm in mind, not change from one objective to anothe Concentrate clearly so that creative Spirit is not co fused by changing desires. Keep one goal, and g toward it as soon as the way is opened to you, as will be. You must of course co-operate in eve possible physical way without worrying or doubtin that the thing desired will come to pass.

This is so simple that a child, or a mind as ope and believing as a child's, can understand it. Ca

ou? If it seems difficult, try to clear your mind of l opposing preconceived notions and beliefs. Remember that you are the beloved child of creative pirit, who if you asked for a loaf of bread would ertainly not give you a stone. And if at first you fail, y again and again, to the seventy-seventh time if ecessary.

Atomic energy is not new, only new to our recogition. We think of it as some strange process, hich is only for the use of scientists, soldiers, and ıdustrialists. How foolish! Atomic energy is our iod-given right. God has never made a gift that as not available to all. It belongs to all of us and ways has. It has needed only our development of onscious recognition. It is the stuff that thoughts re made of, and with it all things are possible that re possible to our thought.

Just remember the steps to its use:

1. Get your object clearly in mind.
2. Put the idea on paper to help fix it in your ıind.
3. Confidently expect that creative Spirit will ive you all that you need to bring into manifestaon the thing desired, be it health, wealth, or happiness. Or all three!

Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
—EXODUS

Things Invisible

MARY L. KUPFERLE

WHATEVER we desire to see transformed i our life, can be wholly and completel transformed when we are ready and wil ing to look to "the spirit which is from God," t accept our birthright of spiritual discernment a taught and practiced by the beloved Way-Shower.

If when we have need of strength and health w will look beyond the "wisdom of the world," whic is "foolishness with God," unto the "spirit whic is from God," we shall spiritually discern perfec well-being, and it will become immediately visible

If when we have need of companionship an right activity, we will look beyond the wisdom o the world, which is foolishness with God, unto th spirit which is from God, we shall spiritually dis cern relationships built upon divine love, and the will become manifest.

If we have need of tangible material substance o any kind we will look beyond the wisdom of thi world, which is foolishness with God, unto the spiri which is from God, we shall spiritually discern ou infinite and immediate source of all good, and every thing needful will become manifest.

Looking to the outer world for health, happiness and supply, we look blindly, with eyes that see not for the true origin of all manifestation is in the begin ning invisible.

We may argue that it is impossible to believe it

smething intangible, that it is too difficult to try to
agine or see things that do not actually appear
fore our eyes, that physical seeing only is believing.
deed with every outward appearance of disease be-
re us, how can we possibly "see" health? With
ery outward appearance of loneliness and unhap-
ness surrounding us, how can we possibly "see"
y? With every outward appearance of lack con-
nting us, how can we "see" supply?

For the answers to these questions, let us listen
the One who set an example of perfect health, in-
ite supply, and eternal joy, the One who gently
proved His disciples, "Having eyes, see ye not?
d having ears, hear ye not?" This beloved Teacher
lls us to depart from the kind of seeing and hearing
at recognizes both God and mammon, that we must
t our eye become single, allowing our faith to stand
longer in the "wisdom of men, but in the power
God."

Later Paul, following in the Master's footsteps,
ves us the assurance that as children of God we
ve inherited not the "spirit of the world, but the
irit which is from God; that we might know the
ings that were freely given to us of God. Which
ings also we speak, not in words which man's wis-
om teacheth, but which the Spirit teacheth; combin-
g spiritual things with spiritual *words.*"

In spite of even this instruction and assurance
rhaps we do not think it possible to place our en-
re belief in things spiritual. But spiritual discern-
ent is not as difficult or unusual as it seems, and we
ractice it unknowingly many times a day in working
ith ordinary material substance. A doctor works

with tissue, muscle, bone in an effort to produ
health. A lawyer works with factual argument a
vocal persuasion to produce justice and harmony.
teacher works with books and questions and d
cussion to produce intellectual learning and succe
Although each works with tangible, substanti
things, at the same time he works with "invisib
things," such as life, intelligence, and understandin
Each actually has a definite, if unrecognized, fai
in things invisible!

The difference between our methods today, a
Jesus' methods of health, supply, and harmony, tw
thousand years ago, is that He worked almost e
tirely with invisible things, while we work primari
with things material. Jesus produced vigorous radia
life where the reasoning intellect declared heal
impossible. He produced money, loaves, fishes, whe
the reasoning mind denied any possibility of suppl
He manifested a wisdom rendering His accuse
arguments totally ineffective, showing the wisdo
of the world to be foolishness with God.

Jesus worked with a natural invisible substance
produce His miracles. He worked with a substan
similar to that which forms the rose, the living e
bryo, and He called it the "kingdom of God." In th
kingdom or vital living substance originates all t
life, health, happiness, supply, we can possibly d
sire. This kingdom has been in existence since t
beginning of time, and its nature is good, called
by its creator, God.

It is our natural environment and habitation, i
substance is our natural fount of ever-flowing goo
and even though we may not be able to discern

with our mortal eyes, it exists all about us ready for visible expression.

Just as simply as we accept and have faith in the miraculous content of a small brown seed, we can have faith in the invisible things contained in the heavenly kingdom. We do not cry that the seed is too dry, too brown, too small to contain and manifest a lovely, colorful, fragrant flower. We plant the seed in spite of appearances, and the manifestation of loveliness becomes visible.

The Way-Shower explained to His disciples that the kingdom of God "is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." He told us that it exists within our thoughts, that we must seek it if all good things are to be ours. This means then that the kingdom does actively exist in spite of our doubts, that we must claim it individually as our own, nourish it into outer, visible growth and expression just as we would a dormant seed, see it become a firm and steadfast foundation, the real, manifest habitation intended for all children of God.

Every day we have before us the manifestations of invisible things, originating in the heavenly kingdom! Think of the intricate perfection of every snowflake, of the irridescent sparkle of every drop of dew, of the corner in the garden where a thousand purple violets raise proud heads high to form a scented royal covering! Remember the whipping sheets of spring rain that revealed a world of brilliant clarity, a blueness of sky and brightness of sun and earth dazzling with refreshing vitality?

Think of the diamonds in the grass by day, the jewels in the sky by night! Some of us take them for granted, call them merely dew or stars, but let us never forget, whatever their name may be, that their nature is beauty, their creator God! What a wonderful realization to know that the beauty surrounding us even now is but a tiny glimpse of the nature of the kingdom of God, but an infinitesimal expression of the heavenly substance that awaits our calling it into visibility.

We call a flower "natural" when fashioned by God, "artificial" when fashioned by man. Let us then call all God's handiwork, God's substance, both visible and invisible, good, natural, and think upon it, dwell upon it, accept it as such. Truth is natural, beauty is natural, love is natural, wisdom is natural. Let us let God's kingdom, our inheritance, become so simply natural that we can be neither anxious nor troubled. "Consider the lilies." Let us grow quietly confident of our innate Christ nature. "Consider the lilies." Let us partake of nourishment and strength and life direct from our Creator. "Consider the lilies."

Can you not even now hear the Father saying, "Beloved child, right here where you seem to see no peace I will show you heavenly poise and calm and freedom." Can you not hear His voice promising, "Beloved child, right here where there seems to be no conceivable opportunity for companionship I will show you an infinite love and comradeship far beyond your fondest dreams." Can you not hear the Father's assurance, "Beloved child, right here where you see no possibility of renewed health or strength or whole-

ness, I will show you a resurrection of life that defies the wisdom of men."

All that seems impossible to the human intellect will be accomplished, not by limited human might but by the unlimited Spirit of God, as Isaiah poetically visualized it: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water."

Let us not overlook, avoid, or deny the things invisible but rejoice in them as the substance of the kingdom of God, the good invisible. These wonderful things are meant to become manifest in your life and in mine, the process to be as natural and beautiful as the growing of the lilies in the field.

Then shall we be truly wise concerning "whatsoever things God prepared for them that love him," knowing that He has prepared only good, that He will reveal it through Spirit, that "the spirit searcheth all things, yea, the deep things of God."

Hear the Saviour's blessing: "Blessed are your eyes, for they see; and your ears, for they hear, . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Hear His assurance:

"Every valley shall be filled,
And every mountain and hill shall be brought low;

And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God."

Hear His promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Let us rejoice and sing praises unto the Most High, that "we received, not the spirit of the world but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words.*"

Resolution for Today

Mabel Hatton Marks

Today I will be braver, wiser, stronger,
And I will be more loving and more kind;
In joyous confidence go ever forward,
Renewed in faith. I will not look behind

At yesterday's mistakes and seeming failures
But see this day as mine to take fresh start;
And if the road prove rough, I need not falter,
For I have Christ as guide within my heart.

Today and every day I will be worthy
To walk with Him the way of Truth and light;
For I am Spirit, as all life is Spirit.
Created perfect in His holy sight.

Simplicity of Living

G. FRANK BENTLEY

WE LIVE IN a vast and complex world. Think of its tremendous expanse, the many distant lands that hold man's accumulated knowledge and work of the ages. Think of man's activity in every direction, his toiling by day and by night, and all in a spirit of restlessness and haste. There is no asking why the hurry; there is just hurry. Nature alone is in no hurry. The sun takes its time to rise; the plant does not hurry to grow. But in the world of man a blitzkrieg of activity is going on constantly. In the midst of this "great, blooming, buzzing confusion" man finds himself bewildered and feels insignificant.

Everywhere there are human beings—millions and millions of them—each one unique, living out his own individual existence. Generations come and go, but the world goes on. Even the greatest men depart, and yet the world goes on.

During our brief stay in the world, must we take in everything? Do we have to respond to all the multifarious stimuli in the world? This is manifestly impossible. We must limit our activities to the fields of our special interests, and these will be determined by our native bent. But even in our circumscribed field, how puny we are! We may like books, but there is a wilderness of books to choose from. I once came across the statement that if a man were to endeavor to read exhaustively in the National Library

in Paris he could read for twenty-four hours a da for seventy years and still have read the books i only the first alcove of the library. It is not the nun ber of pages we have turned that counts; it is wh we have read on these pages that has become a pa of our life, building stones of our character.

The same is true of the arts. We like them; bu can we hope to be anything more than dilettanti? Th museums are filled with more wonders than we ca assimilate in several lifetimes. I remember a fra ment of the great Morgan art collection, a room o jade, that I saw once. There were hundreds of piece each a gem, and I walked through the aisles gazin on twenty of them at a time, coming away at lengt with a vague and confused notion of having see skill and beauty. But perhaps in your own home yo have a trinket or an object with a story that touche you in a way that the more finely wrought pieces in museum can never do. It possesses the intimate beaut of a familiar piece. Be it a poem or a painting or sonata, it is a thing of beauty only in so far as yo respond to it.

If we cannot do everything, then let us do th things that most fully express ourselves. In a comple world, in a world of clash and conflict, we shoul seek out these things that take hold of us, that brin out our talents. Just as every plant draws from th soil the specific elements it needs, so may we find in bountiful though chaotic world the things that w need to bring out our potentialities.

We need not follow every new will-o'-the-wisp Rather must we rely on the things that are solid an sure. Life is too short and time is too precious t

spend much of it on that which is uncertain and does not avail us anything. We should build on rock, and the surest way to do this is to be true to ourselves. The bedrock of our existence is our individuality. Each one of us is the center of his world; and the solution to our problems is within ourself. When we have peace within, all the world's restlessness cannot disturb us.

We must not be carried away by unrelated agitations. Let us maintain a stability within; let us be true to ourselves. How easy it is in the world to drift along with popular sentiment, away from the interests that are most genuinely our own. Why let ourselves be swayed by influences that do not really express us? Let us be faithful to our own aspirations, preserving in the face of all distractions the independence that is ours in our moments of solitude. Let us plunge down into our innermost self and bring to light the gems that are there.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

As a religious people we naturally look to our faith for guidance; for if religion is, as we assert, a way of life, something that should project itself into our actual living, then it must enable us to meet the complexities of life. It should provide us with a standard so that we may know our place and our duty in a distracted world.

The Bible contains the core of our religion; it is set down in simple language and is accessible to all.

"This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

In the Book of Joshua the Lord asks: "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

The preachers of old said that God re-creates the world every day, repeats the wonderful process of creation daily, so that each day is a new manifestation of God's eternal power and glory. So also is religion unfolded anew in the life of every person. The spirit and message of religion, which reveal the love of God and the love of man, are reborn in the inner experience of every human being. It is not in heaven, nor beyond the sea, but in your mind that you may know it, and in your heart that you may feel it; in your mouth that you may proclaim it, and in your hand that you may do it!

There are potentialities in every human heart that may be cultivated. The way to cultivate them is through simplicity and plainness, through humility and self-denial. It seems perfectly natural that this should be the way, for when we are considering the things that are really important—our sustaining hopes—then nothing that smacks of flourish or tinsel has any meaning. It is only the things that are simple and sincere, the things that ring true, that have meaning.

To acquire God, we should live simply and it

behooves us as the people of God to maintain simplicity in all our ways. Our interests may reach far and wide, but all of them should be truly expressive of ourself and should rest upon simple and fundamental truths. Their convincing qualities spring from their very simplicity. We can sense them wherever and whenever we meet them, and it is to the promulgation and cultivation of these simple and elemental truths that we should give ourselves. Then what little time we have, what little need there is for ornamentation and striving for effect! Why should we try to appear different from what we really are? Our uniqueness, our diversity, our individuality constitutes our contribution to the world.

Hand in hand with simplicity goes profundity, for the great things of life seem to be fittingly expressed only in terms of simplicity and sincerity. When the glitter of pretense has faded the deep beauty of simplicity endures. The more profound the occasion, the more becoming is simplicity. While man is prone to look at the outward appearance, God looks at the heart.

We have been looking for a way to meet the complication of life and the way is this: To live simply and sincerely at the very midst, the center, of the storms that arise.

Let us not flee from the storm of life but sail right into the center of it. May we, with God's help, arrive at the haven of calm in a turbulent world; may we give expression to our distinctive self in the midst of the crowd; and may we all learn the lesson to meet the complexities of life with the simplicity of living.

All Good to You

CHARLES H. MATTERN

With God all things are possible.

HERE WE HAVE one of the greatest promise the Bible offers. As God is all good we kno all good for His children is possible. Not few good things or many good things, but all goo things are possible. If you and I can once grasp th truth of this tested and meaningful statement tha with God all things are possible, our lives will b complete in every way.

Within each one of us is the God-given power t dissolve all illness, all inharmony, all greed, al lack, and all fear. Within each of us is the sam Godgiven power to bring into our life all love, al health, all wisdom and plenty.

This is indeed the long-awaited millennium Need we wait any longer! No. It is here and now fo us to accept. For centuries the thought of a millen nium has been germinating in the hearts of men. W need not wait until heaven has come to earth in orde to enjoy God's perfect life for men. You and I ca enjoy the perfect life in Christ right here and now no matter where we are, no matter who we are. Th kingdom of God is here on earth if we will but se and accept it. The Christ is as near to you as He wa to the blind man who sat begging alongside the road Our regeneration can be spiritually a magic liftin up of us to perfect health and every other good thing

The first step toward realization of the all-good must begin with the self within. Each one of us has within himself or herself a divine nature that partakes directly of our heavenly Father. In other words, we are part and parcel of God. Jesus tried to point this out to His followers when He said, "I and the Father are one."

Jesus was trying to point out the fact that we can never be separated from God and all-good. We partake of God and His wondrous blessings according to our receptivity. When we open our heart and mind fully to the Christ Spirit, we give ourselves up to the force that guides, controls, and molds the universe. It is an infinite, limitless force, without beginning and without end. Consequently a knowledge of this force and how it works within us to bring about every desire is the great factor in all manifestation.

Someone may say: "That is all very well, but how can I seize upon this energy or force within myself so as to bring about my healing?"

When the blind man asked Jesus to restore his sight, the lowly Carpenter answered him thus, "According to your faith be it done unto you." The blind man saw immediately. So it is with you and me. According to our faith in God's power to heal we are healed. When we realize that we are one with God and when we admit the Christ to our heart, then full and complete demonstrations are made.

We experience ill-health, lack, and unhappiness because we do not acknowledge our true nature, our true sonship to God. A belief in limitation will most surely keep us in a state of limitation. A belief that

God has supply, heaped up and running over for us will bring upon us a shower of every good thing. A weak and lukewarm faith in the healing power o the Christ is not enough. You and I do not want partial healing; we want perfect health. Jesus neve healed anyone halfway. All demonstration depend upon our receptivity. Let us know this. God give us that of which we are able to partake. The size o His blessings depends upon our faith and our abilit to accept them.

A first step toward the realization of our desire is to change our belief that some things may be to big for God to handle. "With God all things ar possible." We must abolish all thought of any limi tation and replace it with a steadfast belief in God' abundance and good. Through such a faith in Go all obstacles can be overcome no matter how seem ingly hopeless they may appear to be. We must ac knowledge our at-one-ment with our heavenly Fa ther. With David let us know that

"Goodness and loving kindness shall follow me al
the days of my life;
And I shall dwell in the house of Jehovah for ever."

Let us make up our mind right now to reap a har vest of perfect health, wealth, and wisdom. These things are rightly ours as heirs of God. We must instill into our mind the realization that the "faith" that makes us "whole" is ours according to our re ceptivity. To know the Truth is to be free from ill ness, pain, lack, and misery. Why should we tolerate them a moment longer when all we have to do is to invite the Christ and His healing power into our heart? And why should God have filled the earth

with such abundance if He had not expected us to enjoy it?

Each of us has his or her own desire. It may be to overcome an obstinate and lingering illness. Perhaps someone is not as happy as he could be. Then again a serious financial situation may threaten. Whatever your problem may be, it will be dissolved easily if you will only make up your mind, with Paul, to "put on the whole armor of God." Then let us go forward. God's laws work ten times out of ten, for they are perfect. Now we know that God wills perfection for His children. Let us set down a method to follow.

Someone is seeking health. Jesus once said in substance, "It is not I, but the Father in Me that doeth the work." Your part is to keep the channel open between yourself and God.

Keeping the channel open between yourself and God is to allow His great healing force and energy to flow freely into your very being. It is a mighty force that can change your world. Let your resolution to demonstrate perfect health be uncompromising and unconquerable. Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." If we hunger and thirst after perfect health, which is in itself a righteous undertaking, we shall be filled. We must be strong in the undertaking, never for a moment doubting God's power to heal. The channel to God must be kept clear. Perfect health will come only if we are willing to do our part.

One of the best ways in which we can do our part is to let go, and let God. Yes, let go and let God. At

intervals each day let us go humbly to our heavenly Father. In prayer and communion with Him we can make our desire for perfect health known. God never turns a deaf ear. All men are heard, even you and I. Even as we pray for perfect health let us know and realize that it is ours; that God wills it that way. And let us know that the Christ Spirit within us is bringing about this heartfelt desire. Jesus said, "I am with you always."

One of the most common errors we make when praying is that all too often after asking God to take over we don't allow Him to do so. After praying we adjust the old burden on our back once more. The old burden should be left behind in His knowing hands. When we have prayed earnestly to the Father, let us sit quietly, realizing and partaking of His divine love and understanding. "In him we live, and move, and have our being." It is a good idea to be still; meditating on Jesus' words "I am the resurrection, and the life." The resurrection from illness to perfect health is ours through the Christ Spirit within us. And God is our partner in the transition.

As we sit in silent meditation let us know that we are surrounded by and immersed in God's great healing power. Know that every atom of our being is filled to overflowing with an all-powerful energy making us whole and sound in every fiber. Now with God as our partner we are free from the old limitations that before had us bound. "With God all things are possible." Let us accept our "all-good" now, and let us accept nothing short of perfect health, for it is His will that that be the case.

It is well to remember that in our prayers for per-

fect health we have made a covenant with our heavenly Father. We have desired from Him perfect health and we have accepted His gift. Now we must live it through every moment of the day. You are a perfect child of God. It is the Father in you who "doeth his works." How or when it is to be accomplished is not our business. It is the Father's, and He "hath done all things well." Our part of the bargain is to believe and trust; to claim God's gift and accept it serenely. When the woman of Canaan asked healing for her child, the lowly Carpenter answered, "Be it done unto thee even as thou wilt." This is indeed our fulfillment also.

Yes, our part of the bargain is but to believe and accept the perfect health God gives. It has been said that to "know of God" and to "know God" are two different things. Let us come really to know Him. We should have definite periods of prayer, silence, and meditation each day. Let us first get into a comfortable position, relaxing completely. Now let us turn our attention inward toward Spirit. Perhaps at first we shall feel nothing unusual. But soon God's great spiritual energy will make itself felt within us, buoying us up with His love.

It is during such a period of silence as this that the body is cleansed and regenerated. The guidance we seek is revealed to us. We are in the secret place of the Most High and the attitude we take is one of complete surrender to His will for our well-being. "Thy will be done," prayed Jesus; and God's will can be only the highest good, a good beyond our fondest dreams. Each period of our silence will replenish us with a new spiritual energy and a steady

growth in the complete mastery over our life. Th loving heavenly Father is blessing, directing, an healing. God's way becomes our way, and we becom more receptive to His power. It is such receptivit that unites belief with action and brings about ful manifestation, our perfect health, and our fina demonstration.

"All things whatsoever the Father hath ar mine." There can be no compromise with God. Ac cepting God as our perfect health is our privilege Let us say good-by to any fear leading away fron God. "Perfect love casteth out fear." Let us relin quish all former beliefs that illness, disease, poverty or misery has a hold over us. We are the masters o our fate. Nothing can impede or hold us back fron our highest good. Let us try to emulate Jesus an live the principles He set down. Just sincerely to tr to do so means a feeling and quickening of power Life will take on a greater interest and happines when we do so.

The most glorious health and success are your for the taking. Every fulfillment of all-good in you life lies within you. Now is the time to start. Do not put off your healing another moment. Let to morrow take care of itself. Live for this day. Don' be discouraged about anything, for God is on you side.

All good to you.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 14, April 3, 1949

UNITY SUBJECT—*The Things of God.*

INTERNATIONAL SUBJECT—*Turning toward the Cross.*—Mark 8:27-34; Luke 9:28-35, 51.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross, and follow me.*—Mark 8:34.

SILENT PRAYER—*Through faith in the Christ I discern that my true nature is divine, and by my manner of life I prove it.*

The I AM is the spiritual will or divine will in action within us. Moses discerned the divine will in action in the present as "I AM THAT I AM." We may express it in the future as "I will be that I will be,"

but the present tense is more potent as expressing our intention to be or to act now.

Jesus asked His disciples, "Who do men say that I am?" and "Who say ye that I am?" He did not put these questions out of idle curiosity or desire for self-aggrandizement but in furtherance of the training of His disciples. They were to understand that the spiritual man is the true man and not the man of sense. Sense consciousness identifies man with certain outer characteristics. Some claimed that Jesus must be Elijah or one of the prophets. That He could be an original entity did not seem possible to them. He must be the incarnation of some great one of the past, come back to earth to do more great works. But great originality did not exhaust itself in the past, and it need not wait on reincarnation. It can be born anew and express Truth in terms of its own age. The "scripture" must "be fulfilled" only in so far as those who spoke it discerned and gave expression to universal Truth.

That we are divine in our true nature comes to us first as an intuitive perception through the faith faculty. "Peter answereth and saith unto him, Thou art the Christ." Faith (Peter) is one of the first faculties to be awakened spiritually. We believe long before we understand the reason for our belief. Our faith therefore may seem ill-founded to those in whom this faculty is not yet awakened in the same measure as in ourselves. Jesus "charged them that they should tell no man of him."

Caesarea Philippi represents consciousness of power and dominion. When the I AM (the Christ principle in us) enters this consciousness it begins

to train the faculties (disciples) to recognize the truth concerning it. The mastery that comes through spiritual power requires no antecedents in personal lives lived before the present. It requires continued overcoming if it is to develop or remain at its present level.

Our traditional beliefs and ruling religious ideas ("the elders" and "chief priests") seemingly extinguish for a season the radical idea that man is a son of the living God. Spiritual man is "killed" but shall "after three days rise again." The three days represent three movements of the mind, namely perception, realization, and manifestation.

The necessity of crucifixion as a condition precedent to resurrection is denied by the unspiritualized faculties. The necessity exists however for all who wish to gain spiritual consciousness. Crucifixion does not always mean the death of the body, but it does mean suffering, especially where the mortal consciousness is strongly entrenched.

The uplifted mind has power to transform the body and irradiate it until it becomes an instrument of glory and exaltation. Anyone who will may experience these heights by making exalted thought habitual.

The uplifted mind radiates intelligence. When pure spiritual understanding is united with love the result becomes visible to the spiritually quickened as the light of intelligence. Transfiguration is the supreme degree of spiritual enlightenment made manifest, spiritual thought becoming visible not merely in the face but in the entire body.

Those who are earnestly trying to uncover the

Christ light in themselves and turn it on their course is a guide know that all things are possible to those who believe and who practice their belief.

QUESTIONS

1. What is the relation of the will and the I AM in us?
2. How does sense consciousness identify man?
3. What is the first faculty to be awakened spiritually?
4. Why is it inadvisable to tell others of our spiritual perceptions or experiences?
5. How is consciousness of power and dominion represented in the text of this lesson?
6. What do the "three days" represent?
7. What transfigures the body?

Lesson 15, April 10, 1949

UNITY SUBJECT—*The Nature of the Kingdom.*

INTERNATIONAL SUBJECT—*Jesus' Ministry in Perea.*
—Mark 10:13-16, 35-40.

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.
15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16. And he took them in his arms, and blessed them, laying his hands upon them.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that

thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that should do for you?

37. And they said unto him, Grant unto us that we ma sit, one on thy right hand, and one on *thy* left hand, in th glory.

38. But Jesus said unto them, Ye know not what ye ask Are ye able to drink the cup that I drink? or to be baptize with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesu said unto them, The cup that I drink ye shall drink; an with the baptism that I am baptized withal shall ye be bap tized:

40. But to sit on my right hand or on *my* left hand not mine to give; but *it is for them* for whom it hath bee prepared.

GOLDEN TEXT—*The Son of man also came no to be ministered unto, but to minister, and to giv his life a ransom for many.*—Mark 10:45.

SILENT PRAYER—*I recognize the greatness o service, and in this field I seek to be perfect as th Father is perfect.*

Service is the divinely prescribed path to spiritua pre-eminence. The service that we render to childre is more than that of providing food, clothing, shelte and educational opportunities. Our chief duty to th child is to protect him from the disillusionments o sense consciousness and materiality. Idealism is th natural atmosphere of childhood, and the child's d vine right is to live and grow surrounded by faith trust, confidence, love, and an appreciation of gooc ness and beauty in their most spiritual aspects. Th materialism in which civilization has been gropin has taken its highest toll in the birthright of the chil

The precocious child who questions the validity of all authority and all teaching is far removed from the idealism that is another name for the kingdom of heaven.

To achieve the perfection of Divine Mind we must have in us the mind of Christ. This mind thinks no evil, and keeps faith in the predominance of the good in life even in the face of apparent evil. It counsels love as the right approach to others even when it meets hate and distrust. Jesus was not deceived by scheming, evil-minded persons. He saw the sly cunning of Herod and said, "Go and say to that fox —" But He did not talk thus to little children. Instead "he took them in his arms, and blessed them."

We too can bless children by giving them our unselfish attention. They inspire in us in turn a spontaneous liking and interest. We can bless them with our pure thought, our ideal companionship, because their innocence and faith call forth the ideal in us. The ideal can be made real with very little effort on our part. We can make it a reality by ourselves believing in goodness and acting as though only the good were true. We can discredit scheming, cheating, and underhand dealing by doing what is open, honest, and aboveboard at all times, establishing in ourselves a character of integrity and favoring nothing less. Sharp practice can be made obsolete by simple honesty firmly established.

The humility, obedience, and teachableness of the unspoiled child are keys to the kingdom of love, peace, and joy. His acceptance of his friends lacks the negativeness of the critical faculty, but we think the more of him for that lack. The critical faculty,

overdeveloped in some adults, decreases rather tha increases their capacity for friendship. Jesus Chris friend of friends, did not criticize. He encourage and accepted instead. To remove artificial barrier leaving in their place mutual good will and unde standing, is the work of the Christ. As the worl learns brotherly love through service the millenniu will be ushered in.

The world however has a different idea of grea ness. Personal greatness rather than greatness spirit is the goal of the sense man's endeavors. Grea ness must be achieved; it cannot be bestowed. Spi is free, but to be effectual it must be captured ar expressed in the life. This done, the life is elevate regardless of the cost in self-sacrifice. The serva of all has the least time for thought of himself ar gives himself for the good of all. In so doing h merges his life with that of the universal. God is th supreme servant. If we would be great we mu become Godlike in self-forgetfulness and self-effac ment. "God secludes himself; but the thinker liste at the door." We may listen at the door of consciou ness to the voice of the ideal in our own heart ar heed it.

James and John asked for the chief places honor in the kingdom of heaven. They wanted th external signs of greatness. Greatness is not a matt of externals; it is a matter of the inner life expresse in the outer life through the avenues of the mir and heart.

QUESTIONS

1. What is the open path to spiritual pre-eminence?
2. What is the chief duty and responsibility of the

grown-up to the child?

3. How do we work to achieve the perfection of Divine Mind?
4. How can we easily bless children?
5. Can brotherly love be learned or must it be inborn?
6. Can greatness be bestowed? What is responsible for the faith that it can be?

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Lesson 16, April 17, 1949

UNITY AND INTERNATIONAL SUBJECT—*The Reality of Eternal Life.*—John 5:25; I Cor. 15:20-26; II Cor. 4:16—5:1.

25. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

20. But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, so also in Christ shall all be made alive.

23. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

24. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25. For he must reign, till he hath put all his enemies under his feet.

26. The last enemy that shall be abolished is death.

16. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight

of glory;

18. While we look not at the things which are se but at the things which are not seen: for the things wh are seen are temporal; but the things which are not s are eternal.

1. For we know that if the earthly house of our tab nacle be dissolved, we have a building from God, a ho not made with hands, eternal, in the heavens.

GOLDEN TEXT—*Now hath Christ been rais from the dead, the firstfruits of them that are aslee* —I Cor. 15:20.

SILENT PRAYER—*Christ is risen in me. I am a n creature in Christ Jesus.*

In the evolution of the race the time has come us to realize our true nature and enter into our heritance as spiritual beings. Behind us stretches i the limitless past the record of the long climb of t race out of the savage animalism of sense. Before extends an unmeasured opportunity to advance ward the perception and expression of Truth. Th who have hitherto known nothing above or beyo the sensations of the physical nature ("the dead "shall hear the voice of the Son of God." They sh awaken to the world of mental and soul values, a be quickened to newness of life by that higher c sciousness. ("They that hear shall live.")

Man is the only species of the animal creati that thus far has evolved consciousness of Divi Mind. The Christ is the principle of perfection, a it enables him to grasp the conception of eternal li Whoever lives that perfect life need not fear dea "In Christ shall all be made alive."

As we become aware of a subject of which we ve before been oblivious we realize life anew, be- se of the broadening of our interests and the deep- ng of our understanding. To know only the mate- i. phases and superficial aspects of life is to be d to eternal life. "In Adam all die." The more rly complete the Adam consciousness the more rly total the death of the soul or its unconscious- s of the things of God, namely enduring values.

Jesus Christ was the first to enter into total con- ousness of the life of the Spirit. He was the "first- its," the perfect example of the life that is lived the Spirit of truth. All man-made rule, authority, l power are to be abolished. The Spirit of truth o be the sole arbiter of human conduct and of man relations. The power and dominion of earthly ers will give place to the authority and dominion God in Christ.

By their very nature afflictions are temporary (for the moment"). They seem to be unending be- se they are hard to bear. They are intended for betterment, or can be turned to our advantage if meet them in the spirit of the overcomer. As y train us to "look not at the things which are n, but at the things which are not seen," namely ritual values, they produce "for us more and more eedingly an eternal weight of glory." The things ich are not seen with the physical eye are never- less patent to the eye of the mind or quickened derstanding.

The glory of mankind is its mental endowment, capacity to develop powers of perception and re- tion, to correlate ideas, and in the higher mental

ranges enter into the universal mind or Spirit a
become one with all men, not in the race conscio
ness, but in the consciousness of spiritual onene
This spiritual consciousness is "a house not ma
with hands," but one that is "eternal in the heaven
It is established in us by the exercise of the quicken
spirit or mind of Christ in each of us.

The Christ life revivifies all whom it touches. N
one can say with certainty how resurrection tak
place after physical death has intervened. We kn
that hope in Christ in this life makes it a bless
fruitful experience instead of the burden it mig
otherwise seem. The transformation from the Ad
man to the Christ man is one that we are privileg
to undergo on earth, and knowing that whosoev
liveth and believeth on Christ shall never die, we
content to enter now into the faith and love th
lead to life eternal.

QUESTIONS

1. What is meant by the words "The dead shal
hear the voice of the Son of God"?
2. To what are we all made alive in Christ?
3. When all rule, authority, and power shall be abol
ished, what dominion over life will remain?
4. How do we become aware of "the things which
are seen"?
5. What is meant by "a house not made with hands"?
6. Can we undergo in this earthly experience the
transformation from the Adam man to the Christ
man?

Lesson 17, April 24, 1949

UNITY SUBJECT—*The Riches of the Inner Kingdo*

NTERNATIONAL SUBJECT—*The Disciplines of Discipleship.*—Luke 12:16-21; 14:27-33.

16. And he spake a parable unto them, saying, The ound of a certain rich man brought forth plentifully:
17. And he reasoned within himself, saying, What shall do, because I have not where to bestow my fruits?
18. And he said, This will I do: I will pull down my rns, and build greater; and there will I bestow all my ain and my goods.
19. And I will say to my soul, Soul, thou hast much ods laid up for many years; take thine ease, eat, drink, be erry.
20. But God said unto him, Thou foolish one, this ght is thy soul required of thee; and the things which ou hast prepared, whose shall they be?
21. So is he that layeth up treasure for himself, and is t rich toward God.

27. Whosoever doth not bear his own cross, and come ter me, cannot be my disciple.
28. For which of you, desiring to build a tower, doth t first sit down and count the cost, whether he have *herewith* to complete it?
29. Lest haply, when he hath laid a foundation, and is t able to finish, all that behold begin to mock him,
30. Saying, This man began to build, and was not able finish.
31. Or what king, as he goeth to encounter another ng in war, will not sit down first and take counsel whether is able with ten thousand to meet him that cometh against m with twenty thousand?
32. Or else, while the other is yet a great way off, he ndeth an ambassage, and asketh conditions of peace.
33. So therefore whosoever he be of you that renounth not all that he hath, he cannot be my disciple.

GOLDEN TEXT—*Whosoever doth not bear his wn cross, and come after me, cannot be my disciple.* -Luke 14:27.

SILENT PRAYER—*Self-discipline and self-contr give me dominion over the life of Divine Mi within me.*

Riches are either material or immaterial. Th former have always been the subject of widespre interest and the goal of the race man's prolong endeavors. They are therefore in no need of detail discussion or treatment in this lesson. We need mo to understand the nature of immaterial riches a learn to attract them to ourselves. For it is the weal of the inner life that enables us to make of our life satisfying and rewarding experience.

"A certain rich man" is the man of sense, the ra man. His "ground" is the race consciousness, and has always brought forth plentifully of its kin Sense consciousness is accepted by the race thoug as the normal, right state. Whoever questions it is that act suspect, and bears watching. The race co sciousness is characterized by covetousness, selfis ness, and the other negative impulses of sense. Wh ever struggles up out of them by holding resolute the mind of Christ and resting in the consciousne of Christ becomes a rich man in the things of t mind and heart.

We are threefold beings, for we are interest in the material, the intellectual, and the spiritual. W can develop the three concurrently, or we can give o entire attention to one and allow the others atrophy. By applying our entire thought and effo to the gaining of material things we gain them. W may even become rich in them. If we work only f our own enrichment or with the thought of amassi

sfficient funds to retire and take life easy, we are wholly material-minded, and our pleasure and satisfction in life rest on an insecure, ephemeral basis. The riches of the soul, that part of our nature which connects us with God and with spiritual values, are our true wealth. As we amass this inner wealth we loaden our interests, deepen our understanding, quicken our perception and appreciation, and enlarge the bounds of our consciousness of the kingdom of Divine Mind.

The inner life may be rich in faith and also in faithfulness. As we cultivate our ground (consciousness), it brings forth plentifully a higher quality of faith. We can take thought to be faithful to what we believe, faithful in friendship, in business dealings, and even in our recreation, but chiefly in our practice of true thinking. This last brings forth the most plentiful harvest.

To enrich all sides of our nature requires faith. We must be what we believe before we can prove that what we believe is true. As we are faithful we deepen our compassion and sympathy, grow in gentleness, replace thoughtlessness and heedlessness with goodness of heart and understanding of the motives of others. The unselfishness of the inner life must be developed by cultivating unselfishness in consciousness.

It is not always easy to be what we believe and to practice being and doing what we expect others to be and do. Constant thought or consciousness of our purpose and goal is required. We must bear the cross of remembering to be what we desire instead of following the impulses of the self. Following

an impulse toward spiritual living one day or o
moment and forgetting it the next in a reversion
personal impulses is to begin to build without a
prospect of ever being able to finish. A building mu
go forward according to plans and specificatio
Living must have the same planning and the san
perseverance if it is to show results in the ultimat
A life that is simply a set of plans and specificatio
(hopes and dormant dreams) is one on which co
struction has not even begun.

To desire greatness is easy enough. Even the eg
gives a person a bent in that direction. But the ego
not able, unaided, to carry out and realize the desi
It takes the soul powers engaged at full strength
realize all that is in the heart, to lead the would-b
rich man in the things of God to renounce all th
urgings of the sense or personal self and devote hi
self to "*this* one thing." But only thus can he pro
himself a follower of Christ, and reap the harvest
Christlikeness.

QUESTIONS

1. Which are the greater, material or immaterial
riches?
2. How does one rise above the negations of the
race consciousness?
3. How does the amassing of spiritual riches affect
our threefold nature?
4. What are some of the faculties that we can culti-
vate to advantage in consciousness (ground)?
5. What is the cross that we must bear in learning to
think in harmony with Truth?
6. How do we prove ourselves to be followers of
the Christ?

Silent UNITY

The Spirit of Christ triumphant in me lifts my heart and lights my mind. The way is clear!

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

FIRST I want to tell you of my experience in applying Truth while flying in a plane on my trip to Hawaii. On leaving A——, Georgia the weather was very rough and we had to fly real high. The pressure nearly floored me, until I realized that God was with me up there as well as down lower. Immediately I felt better and was not sick at all.—*Mrs. W. N. A., California*

I SENT a letter asking you for prayers for my sick husband. In the evening the doctor called and said he could live only forty-eight hours. I opened UNITY magazine. There it said, "I will come and heal." It stayed with me. I told the doctor I would just pray. My husband is up and well today. He is past seventy. —*Mrs. C. B. H., California.*

Filled with Plenty

A SEARCH of your records will reveal that for a month or so I have been praying for a job to support my wife and baby son, and you have prayed with me. Prior to this I prayed that I might sell my house

As previously stated, I disposed of my property at a profit to some persons that needed it, and they are happy there.

On the 11th of this month I secured a job as timekeeper with a construction firm at seventy dollars a week, with additional pay for overtime. Praise God from whom all blessings flow.—*J. B. W., Georgia.*

I AM WRITING to tell you of a blessing I have received. For some time I have found it necessary to have more money to take care of the increasing demands of a family of four children.

I asked earnestly and prayerfully for God to open a way for me, and in a marvelous way He has done so. While working as an attendant in one of our big hospitals I went to school on the side and took a course in practical nursing. A chance to leave the hospital has come to me, and I will do practical nursing in the homes. I already have a case at almost twice the salary I received there and will be able to do so much more for my children.

I am so grateful to my almighty Father for this blessing, and I know He will continue to make things right for me.—*L. R., Illinois.*

He Shall Have Abundance

I WANT to tell you how the prosperity bank helped me.

My little six-year-old granddaughter, who lives with me now, had no warm coat to wear to school, only a little sweater. I had to keep her home for two days, but I affirmed she would get a coat for school the following week. As I repeated my bank

prayer, "I have unshakable faith in the perfect ou come of every situation in my life," the idea suc denly came to me. I had a brown-and-white spo coat that was a little small for me. I ripped it apa and washed the pieces; I hired a sewing machine fo a month and then bought a pattern. I came home an pressed the pieces and the next day the machine wa delivered. I cut and made her a coat and hat to matc I had never done a thing in the line of sewing be fore, and now, thanks to God and my faith in Hi she has a lovely lined warm coat and looks as nic as the best-dressed child in her class.—*Mrs. R. J. C New York.*

I FEEL that I have gained much by using the pros perity bank and drill the past seven weeks. Busines has been better, and I find new channels of suppl opening when I look to the one source of all good —*M. H., Michigan.*

SOON AFTER I had started my bank drill, I received long-delayed raise in salary and shortly after tha another most unexpected raise, for which I am ver thankful. This will give me more to do with to hel others when needed.—*Mrs. G. R. A., New Jersey.*

Hearken unto Me

LAST WINTER my husband and I had to live in on small room with kitchen privileges, which was ver uncomfortable and unsatisfactory. We owned fou acres of land and wanted to build a house, but th price the contractors wanted was far beyond ou financial means; so we started looking for an apart

ent. I wrote on a scrap of paper and put it away, thank You, God, for a comfortable place to live." wrote the note in February.

In April we were told about an apartment that ould be vacated July 1, and I thanked God for it. ut around June 1 a friend of ours who is in the al-estate business called and said he had a house r sale that he thought we would like. We went to ok at the house, and when I walked into the living om I knew that it was the place that God had inded for us. It has the same number of rooms that e had planned to build. It was completely furnished nd had the brand of electric range, refrigerator, and tomatic washer that I had hoped to buy. The lot as very large, beautifully landscaped, and we have garden in the back. The people from whom we ought it were very fine people to deal with and ey left the place immaculately clean. The place cost uch less than the contractor wanted for just putting house on our four acres. So I know that God does nswer prayer far beyond our fondest hopes.—*B. D., Michigan.*

Free from Care

I AM SO very grateful for the blessings that have me to my home and family through your prayers. wrote to you some time ago to ask you to pray with e that my husband might quit drinking. I am happy be able to write you that the miracle has really appened and has truly brought much happiness to ur home. God alone knows how grateful I am.—*D. ., Indiana.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

> I have come to a stopping place in life. I have a job that I feel is far beneath my capacities, yet I am unable to force myself to find more suitable work. In addition to this I suffer from a physical handicap and a feeling of inferiority that keeps me from meeting and keeping friends. I feel that others consider me a "sour puss."—*From a letter received by Silent Unity.*

We should like to assure you of something th is very, very true, dear friend. You have within y a capable, likeable, courageous spirit that will enab you to go forth to success. You may relax from an iety, put aside your apprehensions. You are ready ar able to do the work that will be satisfying to you.

Feel no shame if the work you are now doing not as important as you should like. Every experien in life is rich in learning, and very often a routi job is but a stopping place on the way to somethir better. However do not feel that you are unworth or unable to do more responsible work, for no one h more to offer than you.

When you give thought to this business of mee ing and getting on with other people, do rememb that their fears and desires are much like your ow If you feel handicapped or unsure, then take coura from knowing that every person has his handica

nd overcomings to make. Great men have risen bove their physical and emotional drawbacks simply ecause they were able to understand the needs and eelings of others and thus extend the help of their earts and hands to them.

We are with you, dear friend, and we know you 'ill succeed, for there is a spirit within you that nows no failure.

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My wife has been ill for months. Although we pray earnestly for her recovery, there seems to be no improvement in her condition. Why is our prayer not answered?—*From a letter received by Silent Unity.*

Perhaps you and your wife are not praying in ıe right way. Perhaps you are beseeching and supplicating God for healing, as if He might not be 'illing to restore her to health but would possibly ıange His mind if you begged hard enough. This is ot the way to pray the prayer of faith. The truth that God's healing power is ever present and will ıanifest to everyone who lays hold of it in faith and ıakes it his own by affirming the good and by giving thanks that it is received. "All things whatsoever e pray and ask for, believe that ye receive them, and e shall have them."

Give thanks daily and hourly that the healing ower of God is now present in every atom of your 'ife's mind and body, restoring her to perfect health. ı Spirit and in Truth the healing is done, and it ut needs your recognition and her recognition of ıis fact to bring about the outer demonstration. If uter symptoms of error seem to arise, deny them;

declare that they are not real. Declare that only th good is real, that only health and perfect wholenes and harmony in every way can possibly be real in he case, since she is God's child and is made in Hi image and likeness.

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I am liberal-minded and believe in freedom, but my fiancée and I belong to different religious denominations, and I feel most keenly the desire to have her join my church. Would it be right to pray to God to change her?—*From a letter received by Silent Unity.*

We do not believe in praying to influence som one to do a specific thing. God does not change an one at the inducement of another. Prayer for an other should be confined to holding for him th truth of his being, to seeing him as a perfect chil of God, filled with and guided by the Spirit of wis dom and love.

It is right to pray that another may be led int that which is for his highest good. Recognizin Truth for another helps to bring Truth into expres sion. One needs to trust Spirit in others to lead ther in the way that they should go.

If you believe in freedom, grant it. Your fiancé may be praying earnestly that you unite with he church! We suggest that you pray that each of yo may be led into his highest good. Be assured tha divine love, order, and harmony will find expressio in you both.

Prayer does not cause God to change toward you The purpose of prayer is to change the one wh prays, to lift him into a higher spiritual conscious

ss and therefore into harmony with the spiritual ws whereby goodness is brought forth.

An older man friend of our family has become seriously interested in our lovely young daughter. The complete unsuitableness of this match disturbs me greatly, and I am at a loss as to what I should do.—*From a letter received by Silent Unity.*

Let us join together in knowing that God's Spirit ells within each heart to establish that which is ght and best for all concerned. His Spirit is within ur friend and within your daughter, and we know gives wisdom and guidance where these are needed.

How good it is to be able to remember when we come concerned about the emotional involvements those dear to us that God has equipped each heart th a standard of judgment and tastes and desires t tend to draw its own to it. It is our thought that is sensitivity within your young daughter will be a werful guide and guard to her at this particular he.

Let us join together in keeping faith with God the midst of your friend and daughter and know t just as He does not fail His children in their ter life, so He does not fail to give their hearts d minds the wisdom, understanding, and guidance ey need to enable them to live and love in the way t will contribute to their greatest happiness, peace, d well-being.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—JESUS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Unity, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—Unity, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, Main
Santa Barbara—Leslie McBride, 2 Arrellaga
Santa Cruz—Alice Hopkins, 151 Ga
Santa Monica—Sue Sikking, 1418 2
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 T
Stockton—Grace Swannell, 230 E Fre
Studio City—Herbert J. Schneider, Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo
Whittier—Louise Newman, 410 S G leaf
Watsonville—Alice Hopkins, 31A Ma

COLORADO

Denver—Alice Benson, Colorado bl
Colorado Springs—Mabel Beech, 13 Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fai
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy H New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chambe Commerce Auditorium
Daytona Beach—Mary D Huck, Broadway
Fort Lauderdale—Nora Campbell, an's club
Jacksonville—Wm & Bonnie Crenson E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S O
Sanford—Carolyn Parsons, Valdez
St Petersburg—Louise Beaty, 646 5
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peac N W

HAWAII

Honolulu—Marie Handley, 240 Lew

IDAHO

—Christopher Scott, Pinney bldg

ILLINOIS

Louis—Florence Schaefer, Broad- w hotel

go—W I & Anna Hoschouer, 306 S bash; Nellie McCollum, 64 W Ran- ph; Edith Reynolds, 116 S Michi- n; Janet Beaudry, 410 S Michigan; rgaret Halsey (col) 104 E 51; Hen- tta Gorden (col) 4307 S Michigan tur—Maud Kellogg, 317 W Decatur on—Ethel Maguire, Hotel Byers ford—Bernice Biggers, Empire bldg gfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court and rry

—Margaret Cain, YMCA

mond—Margaret Cain, Masonic mple

napolis—Margaret Strahle, Claypool el; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand

City—Unity, Insurance Exchange g

rloo—Irene Duncan, 324½ E Fourth

KANSAS

hinson—Nona Kerfoot, 316 W 15th

ka—Harriet Pfouts, Jayhawk hotel

ta—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 1210 ssell

ville—Maebel Carrell, 1322 S 4; h Cox (col) Pythian temple

LOUISIANA

Orleans—Elois Echlin, 4730 Cleve- d; Ruth Murphy, 604 Canal

MAINE

land—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington

ridge—Edna Titus, 881 Massachu- s

ester—John Baughman, Academy g

MICHIGAN

Arbor—Marie Munro, 310 S State St

City—Roxie Miller, YWCA

ingham—Virginia Shipley, Theater g

Dearborn—Eleanor M Cameron, 22362 Morley

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Flint—Edmund Risk, 1019 Detroit

Jackson—Bess DeMay, Security bldg

Grand Rapids—Ida Bailey, 126 Sheldon S E

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Unity, 101 S Troy

Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47

Lee's Summit—Ralph Rhea, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—Georgiana West, 319 Euclid

Hackensack—Eleanor Drew, Woman's Club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48 st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Daisy Daggett, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St hotel
Pittsburgh—Eric Butterworth, 233

TENNESSEE

Memphis—Omer Hodgman, 1911 M
Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, Blackbur
Dallas—Ruth Gillespie, 2030 Com
El Paso—Mabel Peck, 1300 E Rio
Fort Worth—Ruth Gillespie, Texas
Houston—Lilian Brass, 3422 Lou
Corine Smith (col) 1302 Schwa
San Antonio—Mary Myles, Maveric

WASHINGTON

Bremerton—Marion Brown, 925 P
Everett—Estella MacPherson, 2609 more
Kennewick—Beulah Scott, Arrow
Tacoma—Warren Meyer, Exchange
Seattle—Donald A O'Connor, bldg
Wenatchee—Maud McCulloch, Col hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel hotel
Huntington—Ruth Gilpin, Lewis bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA
Racine—Lu Verna Bauer, 423 S
Milwaukee—Mae Lundahl, 208 E consin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National
Preston—Carl Lathrop, 1107 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunnin Queen E
Winnipeg—Edna Bowyer, Russell 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope race, Bayswater Rd London, W
Iver Heath—Dora Johnson, Ell Slough rd
Easington Village—Thomas W Mere 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France

New Ways to Solve Old Problems

By Lowell Fillmore

"Put out of your mind all doubts and fears about how your prayer is to be answered, but have faith that it will be answered, because God is infinite, wise, and powerful, and cannot fail," writes Mr. Fillmore. "Do not worry, but put the problem lovingly, trustingly, and confidently in His hands."

New Ways to Solve Old Problems sets forth the way of solving problems involving finances, harmony, forgiveness, loneliness, freedom, and the like, by dissolving them with Truth. When anyone rises to the consciousness that God is good and that God is all, he is above the problem; it simply does not, cannot, exist in his consciousness; it is dissolved.

Mr. Fillmore, son of Charles Fillmore and manager of Unity School of Christianity, writes on Truth subjects with directness and simplicity. Both the beginner in Truth and the advanced student can benefit by the companionable advice and instruction to be found in *New Ways to Solve Old Problems.*

(*New Ways to Solve Old Problems* is bound in handsome black fabrikoid and is priced at $1 a copy.)

Appearing in Other Unity Magazin This Month

The Golden Rule

In the *Wee Wisdom* story "The Golden Rule" author, Lois Hamilton Fuller, tells about Kitty and Rc who thought it very unfortunate that Ann Bates v not going to church on Easter Sunday. When the m ter was brought to the attention of Kitty's moth she knew that Kitty's and Rose's attitude probably h caused Ann to make this decision. "You and Rose ma her feel that if she didn't have on new clothes she mig as well not go to church," Kitty's mother explained. first Kitty considered giving Ann her savings to b a new dress. Then she thought of how she would f if someone did that for her: "Why, I would be e barrassed if I were Ann." Kitty then discovered the rig solution, and it was in accord with the Golden Ru

Productive Prayer

"Why are my prayers not answered?" "Why a the answers to my prayers so slow in coming?" If y have been asking these questions, or if someone else h asked you to answer them, you will read with inter and benefit Worral G. Sonastine's article "Producti Prayer" in the April 3 issue of *Weekly Unity*. "Wh the technique of prayer is rightly applied," writes M Sonastine, "prayer produces results just as certainly the sun produces light. The process is based on u swerving principle. . . . Prayer can be used by us either of two ways: to obtain what we desire and to c tain what God desires for us. The first way is goo and it works . . . However the second way, the way the will of God, is the higher way."

The Eternal Easter

n his *Progress* article "The Eternal Easter" William lough asks what Jesus' statement "I am the resurcon, and the life" means to us. Along with an in-ing discussion of the resurrection principle as Jesus nonstrated it, Mr. Clough gives examples of the of this principle in our experience. "It speaks to yone, the voice of Spirit, the eternal Easter, 'Christ ou, the hope of glory,' " writes Mr. Clough, "not sin the long ago in Galilee but here today, in your y being, the resurrection comes, offering all the joy laster to every troubled heart."

No Greater Authority

'It would be a tremendous impetus toward the demration of Truth today if we all had the faith of centurion," writes Ralph Rhea in his *Daily Word* le "No Greater Authority." Mr. Rhea reminds his ers that we must realize as did the centurion that oo can speak with authority when we declare words ruth.

"God Was with Him"

Apparently Mac, a young ex-marine, had been idled. He had bought a combination general store, station, and small garage "sight unseen." Encourd however by Pam, his wife, he decided to repair the ilings and recruit some business among the farmers tourists. The account of Mac's "miracle" of this st-town "business opportunity" is told in *Good ness* by G. W. Mayne and is entitled "God Was it Him."

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — standard only
God a Present Help — standard only
God Is the Answer — *Dutch* $1; *English*
How I Used Truth — *German* $1; *English*
Lessons in Truth — standard only
Lessons in Truth — *German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore — standard only
Lovingly in the Hands of the Father — standard only
New Ways to Solve Old Problems — de luxe $2; standard
Six-Day Healing Practice, A — *Spanish* $.10; *English*
Great Physician, The — standard only
Mental Equivalent, The — *German,* $.10; *Russian*
Whatsoever Ye Shall Ask — de luxe $2; standard

For Healing

Christian Healing — standard only
Christian Healing — *German*
Divine Remedies
Jesus Christ Heals — standard only
Truth Ideas of an M. D. — standard only
You Can Be Healed — standard only

For the Home

Meatless Meals — cloth
You and Your Child — de luxe $2; standard

For Prosperity

As You Tithe so You Prosper
Both Riches and Honor — *French* $1; *English*
Prosperity — standard only
Prosperity's Ten Commandments — standard only
Working with God — standard only

For Inspiration

Best-Loved Unity Poems — standard only
Finding the Christ — *Russian, German, Swedish* $.10; *English*
Have We Lived Before? — de luxe $2; standard
Mightier than Circumstance — standard only
Sunlit Way, The — de luxe $2; standard

For Devotion

Bible, American Standard Edition
Book of Silent Prayer
Contemplation of Christ, The
Effectual Prayer — standard only
Silence, The
Unity Song Selections — cloth

For Advanced Study

Christ Enthroned in Man — de luxe $2; standard
Know Thyself — de luxe $2; standard
Metaphysical Bible Dictionary
Mysteries of Genesis — standard only
Mysteries of John — standard only
Talks on Truth — standard only
Teach Us to Pray — de luxe $2; standard
Twelve Powers of Man, The — standard only
What Are You? — de luxe $2; standard

Greeting Booklets

Are you Getting All You Want from Life? .10
Be at Peace .10
Breath of Immortality .10
Challenge of the Dawn, The .10
Daily Resurrections .10
First Things First .10
Gift Imperishable, The .10
Great Helper, The — *French, English* .10
God Is Blessing You Now .10
Good News, The .10
Holy Bread
Land Is Bright, The
Life Is Consciousness
Mental Equivalent, The
Prayer of Prayers
Preparation for Easter
Protecting Presence, The
Recipes for Living
Song of Life, The
To Them That Ask
Way of Faith, The
White as Cotton

(12 copies of these booklets for $1. Envelopes includ

For Children

Jet's Adventures
Jet and the New Country

NEWS from UNITY

il Conservation

h her article entitled "Soul oservation," which will ap- in the May issue of ity magazine, Genevieve pin writes: "Let us assume e you have kept informed t soil conservation as it e been carried on in the ught-stricken region vn as the 'Dust Bowl.' n let us change 'soil' to l,' making our theme a itual one instead of a ma- l one. This gives us 'soul nervation,' which in reality uch more important than conservation."

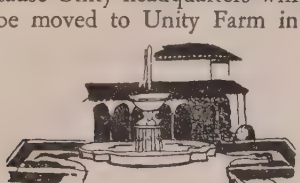
rs. Chapin writes that n we fail to realize that winds of wrong thinking out our mind and heart scatter our energies and vitality life becomes aim- purposeless, and fruit- Streams of discourage- t, stagnant pools of re- ment, grudges, and hatred away the beauty of our nature. But just as farmers terrace their land to prevent erosion so we can "terrace" against wrong thinking by throwing a right thought across every tendency toward wrong thinking.

Unity Radio Program

Are you a listener to Unity's radio program the "Unity Viewpoint"? If not, would you not like to know the time of the broadcast from the station nearest you? Then perhaps you could tune in and have the blessing of the Unity message on the air in addition to your literature. Unity programs are broadcast from more than thirty-five stations located in all sections of the United States and according to the latest radio survey reach 1,300,000 listeners daily. If you should like to know when you can hear the Unity radio programs in your locality, just write for a free radio schedule. Also tell your friends about "Unity Viewpoint."

Unity Training School Begins April 25

The 1949 session of the Unity Training School begins with the opening of the first term, April 25. In previous years five terms have been offered each summer, but because Unity headquarters will be moved to Unity Farm in



the late summer there will be but three terms this year. During the first term, April 25 through May 20, classes will be offered as follows:

Lessons in Truth, Talks on Truth, Basic Study of the Bible (Old Testament), Bible Interpretation (New Testament), Public Speaking, Healing Principles, The Beatitudes, Center Ministry: Ideals and Ethics, and Sunday School Seminar.

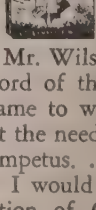
During the second term, May 23 through June 17, these classes will be offered:

Lessons in Truth, Bible Interpretation (Old Testament), Basic Study of the Bible (Old Testament), Center Ministry: Organization and Operation, Healing Principles, *Talks on Truth,* Public Speaking, Study of the Bible (Testament), Healing Pra "Unto Thee Will I P Center Ministry: Ideals Ethics, and *Prosperity's Commandments.*

Living accommodation Unity Farm are assigned to Training School stu taking the courses for cr Vacationists and visitors be accommodated if there any vacancies after the be ning of a term. For fu information about enrollm write to G. LeRoy Dale, R trar, Unity Training Sch Lee's Summit, Mo.

The Contemplation of Christ

A Unity booklet that dents like to reread during Lenten season is Ernest Wilson's *The Contempla*



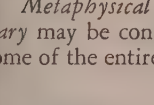
of Christ. Mr. Wilson tell the foreword of this boo how he came to write it: deeply felt the need of a spiritual impetus. . . . I cided that I would make contemplation of Christ major theme of my med tions for the year."

Metaphysical Bible Dictionary *an Ideal Easter Gift*

If you want to remember your Unity student in a special way at Easter with a gift, the *Metaphysical Bible Dictionary* would be ideal. It is a great assistance to Unity Correspondence Course students or to any reader of Unity literature who would like additional information on many Bible matters mentioned in Unity magazines and books.

Charles Fillmore once said this comprehensive volume on metaphysical interpretation

"The *Metaphysical Bible Dictionary* may be considered the keystone of the entire Unity



teaching and point of view. It is not concerned with the Bible as mere history but with something deeper, more vital and significant: the metaphysical interpretation of the Old and the New Testament."

The *Metaphysical Bible Dictionary* is listed on the Books and Booklets page of this magazine.

The Child's Actions Reflect His Training

In the Unity book *You and Your Child,* Zelia M. Walters gives many illustrations of how children reflect their training. One of her illustrations of how children reflect their training is her account of Patty's attitude when an ap-

peal was made in the schools for the school children to bring from their homes some contribution for people in distress after a national disaster.

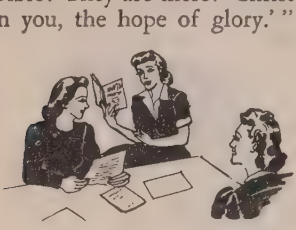
Little Patty responded eagerly and said, "My mother just loves to give things away."

"Why do you think Patty believed that her mother loved to give things away? It is not likely that her mother ever said so in words," writes Mrs. Walters. "But the child had read the pattern of her home. Do you think there is any danger that Patty will grow up to be a hoarding, self-centered sort of woman?"

You and Your Child is listed on the Books and Booklets page of this magazine.

Silent Unity Message Encourages German Friend

Charles Fillmore once said to the Director of Silent Unity: "Do you know the most wonderful words in the Bible? They are these: 'Christ in you, the hope of glory.' "



These words were made the theme of a Silent Unity letter to Mrs. A. H. M., a German correspondent, who replied as follows:

"My deepest gratitude for your wonderful letter. You could not have chosen more encouraging words and a greater help than this statement: 'Christ in you, the hope of glory.' I have been meditating on it every day since I received your letter, and I feel new strength. Now that I am assured by your kind letter that Christ is in me and that prayer has power, no longer will I feel downhearted. As I repeat this wonderful affirmation I feel healthy, happy, and even adequate to overcome our cold and misery.

You, my good American friends, have given me greatest help and inspira in your literature. By rea some lines each mornin begin the day quite hap and life begins to have worth again. In the even twice a week a few fri gather in my humble p and I read your litera aloud. Afterward the fri comment and ask questi All of us find your litera our greatest blessing."

Mrs. A. H. M. and n other persons in foreign c tries who are unable to for Unity literature at time receive it as a gift. U provides its literature in lish and in foreign langu for persons throughout world as its part toward tablishing a permanent w peace, and it is assisted in "good-neighbor" effort thoughtful friends in United States who ask their love offerings be ac to the Good Neighbor F

When you write to Si Unity, please state y problem and make y prayer request on a shee paper separate from y book and subscription ders and other business tails. This will enable u co-operate with you prayer at the same time other items are b handled.

nity Magazines MAKE EASTER
TS THAT "*Give*" FOR A WHOLE YEAR

At Easter Truth literature seems especially acceptable and appropriate. Why not remember your friends and loved ones with a Unity magazine and bless their 1949 Easter with new light and understanding.

Mrs. W. L. G., New York, regularly orders Unity literature for friends and reports as follows:

"Everyone to whom I have been sending Unity literature has prospered in some way, each in the way that seems to be in accord with his desire."

Below is the Unity magazine list from which you can select the right one for each of your friends.

Progress, for the young in heart, $1 a year.
Good Business, for business people, $1 a year.
Weekly Unity, for beginners in Truth, $1 a year.
Unity, for advanced students, $1 a year.
Daily Word, a lesson a day, $1 a year.
Wee Wisdom, for children 5 to 13, $2 a year.

Your gift order will be announced by an attractive gift announcement bearing your name as the donor. Why not give your attention to your Easter gift list now. Be sure to mention that your order is an Easter order. Remember that a Unity gift subscription will bless each friend for a whole year.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

"Behold, the Lord thy God hat set the land before thee: go up an possess it."

God is setting the "land" before you today—all the go things that are needed to make your life happy, succe ful, and complete—and He is saying, "Go up a possess it."

For many years the Prosperity Bank plan has help thousands of people to "possess" the good they are se ing. This is not a miracle but the divinely natural res of knowing how to turn to God in faith; how to cla through prayer and right action your supply; your pe of mind, the right answer to your problems.

In addition the Bank plan gives you an opportunity possess your good by ordering UNITY subscriptions three of your friends. Through giving you open the w for greater prosperity in your life and affairs.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pra me for a successful demonstration. I will use the drill seven wee save $3 for the three UNITY magazine subscriptions (one year listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

ur Friends Will Remember
These Easter Gifts:

UNITY GREETING BOOKLETS

You can enrich your precious friendships this Easter with the uplifting spiritual messages of Unity greeting booklets. The inspiring and encouraging contents of each booklet have already blessed and comforted many readers.

The New Booklet for Easter, 1949

Preparation for Easter

By Lowell Fillmore and Ernest C. Wilson

Lowell Fillmore writes in his article (reprint from *Weekly Unity)* in this new booklet: "Easter is a reminder to us to think about Christ's resurrection as a real event taking place in you or me this year." Ernest C. Wilson in his article (reprint from *Daily Word)* writes: "Look for the good that will overcome the evil. Do something practical . . . You can, and will, succeed through Christ in you."

Other Greeting Booklets

Be at Peace, Breath of Immortality, The Challenge of the Dawn, Daily Resurrections, The Good News, The Land Is Bright, Life Is Consciousness, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living.

Unity greeting booklets are artistic, colorful, and printed on fine paper. They are 3¾ by 5⅞ inches in size, and with them come attractive mailing envelopes requiring only one and one-half cents postage. (Booklets are sent to you for remailing; we do not address them individually to your friends.)

Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Heart of Faith

Grace C. Constable

The eyes of faith have power to see
Beneath the present sorrow
Buds of hope that swell to burst
In bloom on some tomorrow.

The hands of faith are firm and cool,
With quiet strength attending
To tasks of life upon this earth,
Building, serving, mending.

The heart of faith is one with God,
Serenely calm and knowing
That man has only to accept
The good God is bestowing.